



# Religious Education

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The Journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without official endorsement of any sort.

Articles in *Religious Education* are indexed in the EDUCATION INDEX, which is on file in educational institutions and public libraries.

Membership in the Association is \$4.00 or more per year, of which \$3.50 is for subscription to the Journal. Single copies, \$1.00 each.

LAIRD T. HITES, Editor

*Department of Psychology and Education,  
Central YMCA College, Chicago*

## EDITORIAL COMMITTEE

FRANK M. MCKIBBEN, *Professor of Religious Education, Northwestern University, Chairman.*

H. L. BOWMAN, *Minister, First Presbyterian Church, Chicago.*

RUFUS D. BOWMAN, *President, Bethany Biblical Seminary, Chicago.*

FRANCIS W. BRUSH, *Minister, Bethel M. E. Church, Chicago.*

HEDLEY S. DIMOCK, *Dean, George Williams College, Chicago.*

PERCY R. HAYWARD, *Chairman of Editorial Board, International Council of Religious Education, Chicago.*

LEO L. HONOR, *Executive Secretary, Board of Jewish Education, Chicago.*

SHAILER MATHEWS, *Dean Emeritus, University of Chicago Divinity School.*

THORNTON W. MERRIAM, *Director, Northwestern University Board of Religion.*

CURTIS W. REESE, *Dean, Abraham Lincoln Centre, Chicago.*

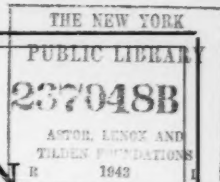
REGINA WESTCOTT WIEMAN, *Consulting Psychologist and Lecturer, Chicago.*

## The Religious Education Association

Publication Office, 404 N. Wesley Ave., Mount Morris, Ill.  
Editorial Office, 59 East Van Buren Street, Chicago, Illinois

(Address all correspondence to the Editorial office)

Published quarterly. Printed in U. S. A.



# RELIGIOUS EDUCATION

VOLUME XXXVI JANUARY-MARCH, 1941

NUMBER 1

## CONTENTS

	Page
Call to the 1941 Annual Meeting.....	2
An Apostle to the Diaspora..... <i>Ernest J. Chave</i>	2
Making the Resources of Religion Available in Education..... ..... <i>William Clayton Bower</i>	3
I Am a Conscientious Objector..... <i>Robert Marshall Putt</i>	8
Christian Education for Today..... <i>Franklin I. Sheeder</i>	13
Religion at George School..... <i>William Hubben</i>	20
"Honoring Doctor Ames"..... <i>George A. Coe</i>	24
Progress in Building for Religious Education..... <i>Henry Edward Tralle</i>	28
Religion in Elementary and Secondary Education—Some Lay Opinions..... ..... <i>W. C. Seitz</i>	35
A Comprehension Test on the Lord's Prayer..... <i>Robert Stuart</i>	43
Book Reviews and Notes.....	44

Entered as second-class matter July 31, 1935, at the post office at Mount Morris, Illinois, under the Act of March 3, 1879.

## CALL TO ANNUAL MEETING

**A**T the invitation of the School of Theology of Oberlin College, the Religious Education Association will hold its annual meeting for the transaction of business and the election of officers at nine o'clock on Sunday morning, May 4, 1941, in Bosworth Hall, Oberlin, Ohio. On May 3, 4, and 5, in connection with the Annual Meeting, the Board of Directors and the standing committees will also meet.

The purpose is to study the policy and strategy of the Association, and to lay plans for the immediate, as well as the longer future. No "popular" program is contemplated.

Those planning to attend should reserve rooms **in advance** at the Oberlin Inn. If coming by train (New York Central to Elyria) write Professor Leonard Stidley at Oberlin for transportation across country.

---

## AN APOSTLE TO THE DIASPORA

**T**HE Religious Education Association represents a far-flung line of progressive religious educators. Members are scattered from coast to coast, with a goodly number in foreign lands. Kindred spirits, they enjoy a fellowship of stimulating discussion, where no one must defend a tradition, and all are free to think and speak with only the check of other creative minds.

Since 1935, when financial conditions compelled us to give up our field secretary, R.E.A. members have missed the helpful visitation and group rallies made possible by a traveling executive. Seminars and discussion groups have been developed, but most have depended upon RELIGIOUS EDUCATION for provocative articles and exchange of views.

That is hardly enough. A daring proposal was made last year, that we conscript our President, Dr. Harrison S. Elliott of Union Theological Seminary, and send him on a mission to the members of the diaspora. As soon as he expressed willingness to be conscripted, a committee waited upon President Coffin of the Seminary, requesting him and his trustees to release Dr. Elliott for two months, on salary, to make the proposed trip. A favorable and very generous response was received, and committees immediately began to plan.

On January 16th, the New York fellowship gave President Elliott a royal send-off, and he started on his journey. The first stop was Boston, where enthusiastic meetings were held during a crowded day. Then in rapid succession Springfield, Massachusetts, Hartford and New Haven, Connecticut, Syracuse and Rochester, New York, Columbus and Cincinnati, Ohio, Lexington, Kentucky, and Madison, Wisconsin, gave Dr. Elliott a hearty welcome and set up interesting conferences. Included were the Universities of Kentucky, Wisconsin, Ohio, Syracuse, Yale and Chicago, Springfield College and Hartford Seminary.

In Chicago he met with the R.E.A. board of directors, lectured and conducted four conferences of R.E.A. groups and spoke before several sessions of the International Council of Religious Education. He then swung back to Oberlin and Cleveland, Ohio, then into Pittsburgh, Detroit and to the University of Michigan. Dr. Elliott now goes West for meetings and conferences in Iowa, Minnesota, Missouri, Colorado, Washington, Oregon, and California. On his return trip he has appointments in Texas, Florida, and North Carolina.

The Association is deeply indebted to its president for his able leadership, and to Union Seminary for this special gift of his time. He is giving new meaning to the unique function of the Religious Education Association. America and the world at large challenge the best thinking that progressive religious educators can give to the problem of constructing a better world order, a problem to which many are convinced a sane religious approach is the only solution.

*Ernest J. Chave,  
Chairman of the Executive Committee.*



## MAKING THE RESOURCES OF RELIGION AVAILABLE IN EDUCATION

WILLIAM CLAYTON BOWER\*

SINCE the beginning of the present century the effort of progressive educators, both general and religious, has been to bring education into vital and functional relation to the experience of growing persons as they face the issues of contemporary living. This is in distinct contrast to the older view that education was chiefly concerned with the recovery and reproduction of the great cultural traditions. The purpose of education functionally conceived is to assist growing persons, both as individuals and in association, to achieve the most intelligent, effective and qualitatively best interaction possible with their natural, social, cultural and spiritual environment.

### A FUNCTIONAL APPROACH

The functional concept of education is the direct outgrowth of the insight of the psychological and social sciences that the character of growing persons is the result of their interaction with their objective world. Consequently, because experience is the outgrowth of the interaction of the live human being with his world, functional education approaches its task through the experience of living persons and groups. It is concerned with two dynamic factors—the live human being and the objective world—both to be thought of in terms of process. These factors sustain reciprocal relations to each other, each effecting changes in the other.

Under analysis, experience reduces itself to responses which persons and groups make to specific and concrete situations. Some of these are very simple and involve a minimum of awareness, reflective thinking, or choice of alternatives, as in responding to weather conditions. Others are very complex and their resolution

involves a long interval of delay which is characterized by vivid awareness, a patient search for facts, reflective thought, weighing and judging of possibilities, and sustained executive action in carrying a decision through, as in the case of vocational choice or decision as to what one's attitude shall be in regard to war. It is obvious that there is a wide range in the educational possibilities of different types of experience. Those are most fruitful for religious education which involve discrimination and use of values in making choices.

These experiences arise out of the manifold relations which one sustains to the physical world, the world of persons, the world of tradition, the world of institutions, and the vastly extended cosmic world. They are more social than they are individual. The individual does not experience life in isolation. His interaction with his world is one which he shares with his fellows and is conditioned by millenniums of preceding interactions of man and nature. His very self is a social product. The idea that the individual experiences reality in his solitariness is an illusion. His immediate and personal experience is set within the milieu of a great tradition—of nation, of race, of a particular culture. The interaction of individual persons with their world takes place at the point where the race is biologically renewing itself in its children and young people and where historic culture is being re-created in the present experience of living men. When seen in such a social setting functional education cannot be merely private and concerned with atomistic personal experiences, but must assume the dimensions of a historical social process where the past with its precedents and the future with its possibilities meet in the living present—the only reality

\*Professor of religious education in the University of Chicago.

we know. The present is the growing edge of culture.

In a functional approach to education, the funded experience of the past becomes a resource of incalculable value in enabling individuals and groups to respond to the situations which life presents to them intelligently, discriminately, and creatively. Invaluable as this funded experience is as it is preserved and made available in the great traditions, it is not an end in itself. As in general education it is not the business of education to teach mathematics, language, or science, so in religious education it is not the business of the religious educator to teach the Bible, theology, or church polity. It is the business of education functionally conceived to enable the young to deal intelligently with the quantitative aspects of their experience with the aid of mathematics, to achieve clarity of thought as a means of communication and record through language, and to come to some understanding and control of the natural and social processes through science as a method of thought. Similarly, it is the purpose of religious education functionally conceived to assist growing persons to resolve the issues which confront them in terms of the fundamental and comprehending values that are recorded in the Bible, to arrive at some organization of religious concepts and beliefs with the aid of the development of religious thought, and to participate intelligently in institutional religion through an understanding of the way in which the institutional structures of the church and synagogue have evolved through the changing centuries. The importance of the great traditions is enhanced by their functional use over their importance when transmitted as ends in themselves.

The functional use of the great traditions of culture and religion rests upon an insight into their functional origin. Ideas, values, techniques, and institutions are the deposits that have survived to our time of the ways in which other persons and other groups in other times and under

differing conditions have responded to the situations that confronted them. The situations which they faced were just as immediate, just as concrete, and just as indeterminate as are those which we face under the conditions of the modern world. As end-products of historical experience these records have been abstracted from the full-bodied stream of once-current experience. Their apparent sharpness and starkness is an illusion arising from the fact that the passing of time has washed out the concrete details of the events. Nevertheless, in these records are preserved for us the growing insights of our predecessors into the nature of man and his objective world, the techniques which they used in achieving their ends, the growing values which sustained their life and gave incentive to their efforts, and the institutional arrangements which provided the necessary social structures.

It is because the component elements of the great traditions were functional in their origin that they lend themselves to functional use in contemporary experience. The insights and achievements of this funded experience re-enter our own experience as factors of interpretation and control. With their assistance it is possible for us better to understand our own experience as to both the factors and the possibilities involved, to weigh and judge it in the light of tested values, and to gain some degree of mastery over it through the use of procedures that have proved fruitful. The fact that the increments of tradition have arisen at differing levels of culture and under conditions widely variant from our own means that the content of tradition is very mixed as to relevancy and validity for current living. Some ideas, some standards and some techniques belong to primitive levels of thought and life; others are relatively mature. Consequently there is need for critical discrimination and selection as well as appreciation in the use of the resources of tradition. Moreover, in the coming of tradition into functional relation with current experience the reconstruction that results is two-

fold. The use of the resources of historical experience enables us to deal more fruitfully and creatively with our own experience. On the other hand, through critical evaluation and selection the functional use of historical experience leads to its reorganization and re-interpretation in the light of present interests and needs.

What has been said thus far is equally relevant to all education functionally conceived, whether general or religious. Making the resources of religion available in the education of children, young people and adults means that in facing the issues of life in the modern world persons and groups at each level of growth shall have access to and competence in using those insights, attitudes, motives and procedures which religious persons and groups under the varying conditions of the past have found fruitful in orienting life toward the fundamental and comprehending values that endow the human adventure with its highest meaning and worth and evoke commitment and whole-hearted devotion. Using these precious gains of the human spirit as resources does not mean that the solutions to our present problems are to be found ready-made in the religious tradition. Our religious living is at the growing edge of the religious tradition where new conditions and new issues are confronted. At this growing edge of tradition new insights must be gained, new formulations of religious concepts made, and new ways of religious living undertaken if the demands of present situations are to be vitally and creatively met. This is precisely what our fathers in the religious way of life did in their day, as the history of the tradition abundantly shows.

#### THE RESOURCES OF RELIGION

What, specifically, are the resources which religion has to contribute to the total education of children, young people, and adults? Even within the range of the Hebrew-Christian tradition space permits merely the listing of the major items, with a minimum of elaboration.

I should myself place first in such a

list a world-view. Religion not only views the life of the individual in its wholeness, but it sees the individual in relation to a rational and moral world-order—a universe. To be sure, these world-views have differed widely according to the intellectual and cultural levels upon which they have arisen. They are not, therefore, to be accepted uncritically as substitutes for one's own thinking, but used as resources for assisting living persons in formulating for themselves a world-view that will be valid under the conditions of modern life. This is the more imperative in view of the atomism of contemporary culture, since a fully integrated personality is scarcely possible in a world of dismembered events and forces. It is characteristic of the religious world-view that it is not merely a philosophical organization of meanings, but is organized in terms of operative values from which practical consequences for living ensue. The issue of a world-view is a commitment of the whole self to a set of values felt to be of supreme worth.

Within the religious world-view there has characteristically resulted a conviction about the ultimate nature of reality. The religious mind feels itself to be in the awesome presence of a vast beyond from which life itself has sprung, which is the ground of human history, and to which all men are responsible. This ground of being, objectively real, the religious mind conceives of as God, the word most freighted with value and meaning in human speech. Notwithstanding the majesty of this Being, men within the Hebrew-Christian tradition have conceived it in terms of personal qualities and with whom man can enter into relationships of understanding, love and cooperation, tempered by reverence and a profound sense of dependence.

Within such a world-view whose lines of perspective converge upon one's relation to God it was inevitable that there should emerge in the Hebrew-Christian tradition a belief in the worth of persons as the supreme value of human existence. Because man belongs to such an order of

reality, in spite of all his limitations as a creature of time and circumstance, he stands forth in his own right as a child of God clothed with dignity and worth. To this order he has a sense of belonging and in its creative processes of thinking, purposing and achieving he believes himself to be a significant and responsible participant. When and to the degree that this conviction is blurred by a mechanistic science and a technological regime the individual shrivels and loses his dignity and sense of destiny.

Not least among the resources of religion is a sustained and sustaining fellowship—the religious community. Here the life of the individual is upborne by a religious group that has vast historic continuity and wide extension among living persons of like convictions about life, a shared orientation toward transcendent values, and a mutual commitment to a way of life—a community that transcends nation, race, culture and class. Among all human institutions it alone is the universal community. In this fellowship the supreme ends of living are held in focus amidst the kaleidoscopic changes of the human and temporal scene, and sensitivity to them is heightened. In the role which the individual assumes in this group, in his participation in its activities, in its loyalties and commitments are to be identified many of the most dynamic forces which modern social psychology recognizes as determinative in the formation of human personality.

In the religious traditions as they operate in the religious community are to be found attitudes, procedures for the cultivation of the religious life, and a rich language of symbols that express and stimulate the religious life—meditation, prayer, self-criticism and the rectification of purpose, liturgy, celebrations, architecture, hymns, scripture, private and corporate worship. Under the utilization of these techniques life is set in its universal perspective and its re-orientation toward the supreme values and commitments is sustained.

High among the resources of the Hebrew-Christian tradition are the lives of its heroes and leaders. In them values, ideals, religious faith, and the religious way of life are clothed in warm flesh and blood. In these historic figures we see the religious quality of human experience as life of our life and flesh of our flesh. They are the immortal witnesses of our own aspirations and struggles as we face in their spirit the issues of our life, and seek to carry forward and fulfill the heritage of faith and the unfinished task they have passed on to our frail hands.

#### THE PROBLEM OF METHOD

How, then, are these and other resources of our religious heritage to be made available in the total education of children, young people and adults?

Perhaps one way into the answer to this problem is through a recognition of the complexity of the educational process. Religious education involves at least four major processes (I do not say levels, because they are concomitant). One, and I should say the most important, is through conscious or unconscious participation in a group or groups in which religious attitudes are vitally operative. The child is born into an existing group in which these attitudes are or are not significant. He assimilates them as he does his mother tongue, his manners, and his basic cultural patterns. This lays the primary responsibility for making the resources of religion available upon the family where, in the earliest years, the basic attitudes of persons are determined. But this process of unconscious assimilation does not end with the family. It operates with as much effectiveness as the child's relationships broaden to the school, the natural interest groups, the local community, and the general culture. These groups and agencies will be effective to the degree that religious attitudes and motives are held not only in verbal esteem, but are vital qualities of the life of the group. Here we come upon our first problem: in spite of every

effort at formal education in religion, the religious life of our children will not rise above the religious quality of adult society.

A second process through which the resources of religion may be made available in education is through helping persons at each level of growth to face their concrete and personal problems in the light of religious ideals and values. These problems do not arise in any single institution. They arise in the relationships of the home, the school, the playground, vocation—in the outdoor community wherever and whenever situations involving relationships and decisions arise. If the growing person is to be vitally religious in his attitudes and motives in these situations he must have an *experience* of the higher spiritual values involved in these relationships. He must be aware of the situations and what they involve. With whatever help he may have from adults, he himself must face the situations in their concreteness and their possibilities and be given the opportunity to make decisions, even at the risk of making mistakes. Verbalization is essential to the clarification of thought and purpose and the communication of ideas and intentions, but verbalizing must not be substituted for the actual resolution of the situation. The outcomes of these situations will be religious in the degree that they are interpreted, judged and carried through in the light of growing convictions concerning the fundamental, enduring and spiritual values involved. This places responsibility upon parents in the home, teachers in the school, those who direct leisure-time activities, doctors, social workers, judges—upon all who are in any way concerned with the guidance of children and youth. It is interesting that counselors are discovering the resources of religion in helping people to resolve their problems. Dr. Jung states that out of all his cases every one above thirty-five years of age reduced itself to a religious adjustment.

A third aspect of education in religion has to do with the formal initiation of the young into their total culture. This means

that if the young are to be introduced to their cultural inheritance the great traditions of religion cannot be omitted from their formal school experience. This function the state and the church share. Without violating the principle of the separation of church and state, the public school and colleges should deal objectively and sympathetically with religious thought, behavior, and institutions where they are normally encountered in literature, history, the social sciences and philosophy in the curriculum. To do otherwise is to distort the child's cultural inheritance and to deprive him of an understanding and appreciation of man's oldest and most fundamental reaction to his world. In its formal educational program the churches and synagogues should see that the child is introduced to the particular religious tradition to which he belongs. Herein lies a fundamental problem of the articulation of the programs of the state and the church that needs to be examined anew in the light of mutual responsibility of these two institutions for the total education of children and young people. The older solution by excluding religion from the public school was only palliative and has bequeathed to our generation a complex problem of immense magnitude and cultural importance.

A fourth process through which religious education is accomplished is through the conscious and intentional commitment of growing persons to a cause or causes that are capable of kindling the imagination, evoking the emotions and enlisting whole-hearted devotion. Wherever they are found, to the degree that they are dedicated to the values that enhance human life, individually and collectively, they are religious. Many religious persons find such causes in the enterprises of the church and synagogue which seek specifically to advance the Kingdom of God. Other religious persons, equally devoted, find expression of their religious commitments in great human enterprises, such as medicine, social work, education, reform, research, nursing, promoting international



understanding and good will. In many instances dedication to these enterprises was the direct outgrowth of religious motivation. Many are sustained in the pursuit of these causes by a humble and selfless devotion that rises to a high religious level. Perhaps the most fruitful way to achieve a profoundly significant religious life is through cooperation with God in these creative enterprises that make for a better world.

From these considerations it must be

clear that making the resources of religion available in education is an opportunity and a responsibility shared by all persons and all agencies that are in any way concerned with the development of persons from earliest childhood to adulthood. Against such a background of relationships the time has arrived for the exploration of practical procedures of cooperation among the agencies in the community at the point where life's needs are deepest—in the realm of spiritual values.

## I AM A CONSCIENTIOUS OBJECTOR

ROBERT MARSHALL PUTT\*

### WORLD PEACE

*"War on a large scale has again become a reality. Some of the members of this convention are citizens of nations whose governments are now at war. All of us are faced with the necessity of confronting frankly the present implications of our past resolutions in which we have condemned war as a pagan and futile method for the solution of international disputes, and serve notice to all concerned that we can never again bless or sanction another war."*

*"In this present crisis, we Disciples of Christ seek to maintain unswerving loyalty to our Lord, the Prince of Peace, and to be guided in thinking and acting by our past commitments. . . ."*

*"As a free and democratic fellowship, the Disciples of Christ recognize the rights of individuals to follow their own consciences in matters of practical conduct. Inasmuch as convinced Christian pacifists constitute an unpopular and misunderstood minority, we reaffirm at this time*

*our respect for them and their position, and pledge our assistance to any who may face persecution or privation because of their pacifist convictions.*

*"In order that Christian pacifists among us may have an opportunity to record their convictions as to participation in war, we urge that provision be made for an early enrollment of all conscientious objectors within our fellowship. . . ."*

*(Resolution of the International Convention of the Disciples of Christ, at Richmond, Virginia, October 24, 1939.)*

### ENROLLMENT CARD

*"After mature consideration, I hereby register as a conscientious objector to participation in war. I do this as a Christian who is convinced that war is pagan, futile, and destructive of the values for which the Church of Christ stands. In accordance with the resolution of the International Convention of Disciples of Christ, dated, October 24, 1939, I wish to be so enrolled on the permanent records of my church and of the Department of Social Education and Social Action of the United Christian Missionary Society."*

\*Member of the Fellowship of Reconciliation, a minister, student at Central Y.M.C.A. College, Chicago.

I AM a conscientious objector to war because I am a Christian, and to conscription because I am an American. My pacifism is not an end in itself; it is a by-product of my religion and of my consequent faith in democratic American ideals.

#### I AM A CHRISTIAN

There are those bearing the name Christian who are both willing to engage in war and to support a totalitarian state, but if being a Christian means (and I am convinced that it does) following the teachings of Jesus of Nazareth, and imitating his life by living as he did, then such people, I believe, are consciously or unconsciously following a different philosophy and activity than that of their Master.

To understand the full significance of Jesus' teachings, one must see them against the historical background of his people and country, whose chief problem was *how to deal with an armed aggressor in their own territory*.

Among the religious-political parties active during the life-time of Jesus were the Pharisees, who believed that God would drive out the Romans when the Jews kept perfectly all the requirements of the religious and civil law; there were the Sadducees, who were advocates of power-politics and religious compromise; there were the Apocalyptists, who believed in miraculous intervention by God; there were the Essenes, who were ascetic hermits; and there were the Zealots, agitators for independence from Rome to be accomplished by armed resistance and warfare.

Jesus rejected all of the programs put forth by these conventional groups. We find the first evidence of his intention in the account of his temptations in the wilderness.

Knowing full well the previous and current practices of his countrymen in dealing with enemies, an appeal to arms, Jesus resolutely turned his back upon all the institutions of war as workings of evil. The Gospel's cryptic phrasing of his decision is, "Get thee behind me, Satan."

Kirby Page, in his little book on *The Personality of Jesus*, says that Jesus "decided to live then as if the Kingdom of God were already here, running the risks, accepting the penalties, and trusting in God for the victory." It is my conviction that modern followers of Jesus must do likewise.

It was just this way of living which drew Jesus to his death on the cross. The crucifixion, as Jesus saw it, was the inevitable culmination of his whole philosophy and activity. Jesus had dared to live in the family of God. He followed a course of action which led to the cross deliberately, as a member of this family. He found strong support for this procedure in the Suffering Servant idea of Isaiah, and in the ancient Jewish command to love one's neighbor as one's self. One's neighbor, according to Jesus, was anyone in need, whether friend or enemy, and to his discerning eye the Romans were in need as well as the Jews. One did not solve the problems of individuals or of peoples by competition or fighting; one solved them by love and co-operation.

Only by transcending the conventional concepts of justice and morality can the world be saved, Jesus was saying; take upon yourself responsibility for the wrongs in which you cannot help participating so long as you are a member of a competitive society, a society which is always partially evil. War between nations is only competition in its widest phase. Jesus' spirit and attitude are evidenced in his admonition: "If a man take your coat, give your cloak also, and if any man compels you to go one mile, go two miles with him."

This attitude is akin to the vow of Eugene V. Debs: "Years ago I recognized my kinship with all human beings, and I made up my mind that I was not one whit better than the meanest of the earth. I said then, and I say now, that while there is a lower class, I am of it, while there is a criminal class, I am of it, while there is a soul in prison, I am not free."

The part of the Christian is always to



continue Jesus' work, to be so sensitive to the world's suffering that he cannot rest until he too does something to relieve it and to compensate for his share in it.

Indeed, in the clamoring for the release of Barabbas instead of Jesus, the Jewish people of his time witnessed to the fact that Jesus was opposed to the method of war and violence in settling the affairs of men. For Barabbas was a Jewish patriot who had been imprisoned and sentenced to the cross for armed resistance to the invading Roman armies. The people who chose Barabbas believed in his methods—the ancient methods of killing, torture, and destruction. They regarded Jesus, the pacifist, as a traitor. Jesus' vision of working with God for justice, peace and mercy they could not understand. History witnessed to their mistake. Thirty years later the country of Barabbas was no more.

Fortunately, Jesus gave us some direct words as to how he would deal with enemies:

"You have heard that they were told, 'You must love your neighbor and hate your enemy'. But I tell you, love your enemies and pray for your persecutors, so that you may show yourselves true sons of your Father in heaven, for he makes his sun to shine on the bad and good alike, and makes the rain to fall on the upright and the wrongdoers."

An apostle of Jesus gives an interpretation of the Master's teachings:

"Bless your persecutors; bless them, do not curse them. . . . Live in harmony with one another. . . . Do not pay anyone back with evil. . . . Do not take your revenge. . . . No! If your enemy is hungry, feed him! If he is thirsty, give him something to drink! Do not be conquered by evil, but conquer evil with good."

Because I am a Christian, I believe I should follow the precepts and example of Jesus.

Until the end of the second century all Christians were pacifists. In this faith in love, the followers of "the Way" were so victorious that the ever-alert Roman government deemed it expedient to make the

new religion respectable, and to proclaim it the state religion. Oddly enough to modern minds, when Christians accepted this role of co-rulers with the state, the power of their religion declined steadily, until people were again frantically asking the question "What must we do to be saved?" My faith is that the answer is simple: "Live as if the Kingdom of God were already here, running the risks, accepting the penalties, and trusting in God for the victory."

#### I AM AN AMERICAN

I realize that many of my fellow citizens have lost faith in their democracy. Hitler seems so efficient, so powerful! Many Americans would take what they think is a short cut to good ends; they would establish a dictatorship to preserve democracy! They would use armed force to preserve peace—and freedom, life, and the general welfare! How one is reminded of the New Testament: Paul shouting, "Do not be conquered by evil, but conquer evil with good"; Jesus asking soberly, "Does one gather figs from thistles?" and "How can Satan cast out Satan?" or stating the inescapable truth that "A man will reap just what he sows." These are laws of God and of nature, laws of cause and effect. We cannot break them ever.

American tradition has always been against power-politics and oppression of every sort. When the Founding Fathers wrote the constitution, they were profoundly mindful of the misery brought upon innocent people by the way of militarism. It is more than a coincidence, that with every major government of the day deeply embroiled in the military system, our Founding Fathers made no provision *within* the constitution for conscription of the population for military purpose, and that they specifically limited the right of the government to call forth militia—"to repel invasion, suppress insurrection or execute the laws"—for these purposes, *and for no others*.

That twice in our history conscription has been allowed by the government does

not prove that it is in our tradition; it only demonstrates how far the American people have drifted away from those ideals and principles which have made them a free and a powerful people.

This whole hysterical movement toward conscription and war represents a surrender upon the part of the present administration toward the philosophy of the very people from whom it would defend us. In thought and in faith, however sincere they may be, Mr. Roosevelt and his supporters have already surrendered to Mr. Hitler, "for they have turned our free government down the long, narrow road of a military rule and economy which leads neither to prosperity, nor safety, nor democracy, but to misery, war, and totalitarianism."

During the Presidency of John Adams the American people suffered a similar wave of hysteria, a fear which likewise came to us from Europe. The horrors of the Reign of Terror which succeeded the French Revolution had brought a new kind of despotism to France, worse than that which she had previously thrown off. It was feared by President Adams and others that this spirit of unrest and restlessness, lawlessness and ruthlessness, of disregard for liberty and life, would spread to this country. So great did the fear become that free discussion and democratic enterprise was frowned upon by the federal government itself. In influential circles the label "Jacobin" was fastened upon all who would think, who would change any part of the status quo, even upon those who would establish more firmly and completely our democracy, so new in the world. The label was used in the same spirit, and in the same context as today people use the term fifth columnist or Red. A consequence of all this was the passing of the infamous sedition laws by a congress in much the same mental state as our own.

In his first inaugural address, after this set-back to the American dream, the great Thomas Jefferson set forth his convictions about a democratic government:

... "Let us reflect, that having banished from our land that religious intolerance under which mankind so long bled and suffered, we have yet gained little if we countenance a political intolerance as despotic, as wicked, and as capable of bitter and bloody persecutions."

I submit that this statement is hardly compatible with those provisions of the proposed conscription bill which would prevent American people from speaking out their profound thoughts, even when they are in opposition to the administration in power.

Two further quotations from this same speech of Jefferson seem to have been written for today . . . "If there be any among us who would wish to dissolve the union, or to change its republican form of government, let them stand undisturbed as monuments of the safety with which error of opinion may be tolerated where reason is left free to correct it." . . . "Still one thing more, fellow citizens, a wise and frugal government, which shall restrain men from injuring one another, shall leave them otherwise free to regulate their own pursuits of industry and improvement, and shall not take from the mouth of labor the bread it has earned."

By no stretch of the imagination does this sound like an American President frankly announcing to the nation that he intends to do everything in his power to get the country into a foreign war. The first procedure is democracy; the second is despotism. I choose the first, the American way. And in the American way there is no room for an "M" Day. If our Founding Fathers had been confronted with an "M" Day, they would have provided the government with a Day of Revolution.

Once before, in 1814, conscription for a foreign war was proposed to the country. The invasion of Canada was contemplated by American politicians. In his memorable address to the congress, Daniel Webster stated in clear and unmistakable terms the American position. Speaking to a congress which still contained authors of the constitution, Webster won his decision against

conscription. I quote from his historical address:

"That measures of this sort should be debated at all in the councils of a free government, is a cause of dismay. The question is nothing less than whether the most essential rights of personal liberty shall be surrendered, and despotism embraced in its worst form.

". . . . a free government with an uncontrolled power of military conscription is a solecism, at once the most ridiculous and abominable that ever entered into the head of man. . . .

"The government was not constituted for such purposes. Framed in the spirit of liberty and in the love of peace, it has no powers which render it able to enforce such laws. The attempt, if we should rashly make it, will fail, and having already thrown away our peace, we may thereby throw away our government."

Conscription and foreign wars are not a part of the American tradition, as our Founding Fathers established it, and as succeeding generations have loved it. War and conscription are directly opposed to the Christian gospel. For these two reasons alone, I could be nothing else than a conscientious objector to participation in war. Deeply rooted in my religious experience, and in my knowledge of history, nevertheless, are further reasons for my position:

1. War frustrates the love of God, mocks the brotherhood of man, and desecrates human personality.

2. Because war and despotism work against God's will, these methods of dealing with our fellow men always fail. War

has never yet accomplished the aims for which it has been fought.

3. War and conscription for war is a deliberate attempt to prevent God's Kingdom of justice, peace, mercy and brotherhood on earth. Men have always attempted to build civilization upon exploitation of men and resources. Therefore, these civilizations have always fallen, since they were built in contradiction to the principles which God has established in the universe. The American culture has in it great possibilities of becoming the Kingdom of God. I covet for my country this privilege and distinction of working with God. I cannot work against him myself, nor can I remain silent while I see my countrymen being lured down the old roads of frustration, defeat, and chaos.

4. War is an international "racket" in which people are both participants and pawns, and in which governments are often co-partners. War is an escape mechanism used to distract people from their domestic misery, and to prevent any real solution to basic human problems of an economic, political, and social order.

5. War would compel a Christian to do everything that he has been taught is wrong. There is no worse evil than war, nor any other evil which has in it all the other evils in the world.

6. The Christian Gospel has in it a better way of dealing with enemies, the way of love, of non-violent resistance, of understanding one's neighbor and one's enemy, of mutual sharing of responsibility and sin, of individual and international co-operation. This way has been successful whenever tried.

## CHRISTIAN EDUCATION FOR TODAY

FRANKLIN I. SHEEDER\*

LAST February a French Protestant pastor and social worker, Philippe Vernier, together with his brother Pierre, were haled before a military court to answer charges for refusing to bear arms in defense of their country. In the course of the trial they testified that "in obedience to the Bible and their religion they could not fight except with the weapons of the spirit," to which the prosecuting attorney replied: "You Verniers are bad Frenchmen. The time has come to close the Bible and to open the statute book."

Recently Yoshimune Abe was elected bishop of the Methodist Church in Japan. One of his first official acts was to visit the great imperial shrine at Ise, the Mecca of Shintoism. Here are kept the mirror and the sword, two of the three "sacred treasures" which the sun goddess herself is supposed to have given the divine ancestors of that "living God"—the present emperor of Japan. At Ise, according to the *Japan Christian Quarterly*, the official head of the Methodist Church of Japan proceeded to "report the denomination's plans for observing the 2600th anniversary of the empire's founding." It has been stated by Harold E. Fey that the only thing at Ise to which the Methodist bishop could report is the supposed presence of the sun goddess within the shrine itself.

Not so long ago, when Professor Macintosh, of Yale Divinity School, applied for naturalization he was asked whether he would bear arms for the United States. He replied that he would be willing to do so in some kinds of war, but that he would first have to be convinced that the war in question was in accordance with the divine will, which he put above all human wills. Because of this answer his application was denied, and the denial of it was sustained by the Supreme Court of the United States

in a majority decision. The majority reasoned that, indeed, obedience is due to God, but that "the government must go forward upon the assumption . . . that unqualified allegiance to the nation and submission and obedience to the laws of the land . . . are not inconsistent with the will of God."

These incidents, which could be multiplied indefinitely, suggest some of the problems that Christian educators both here and elsewhere are being compelled to face in our day. Not that the Christian message has, through the centuries, changed in any of its fundamentals; but as men seek to fit the message to particular situations in the common life, it soon becomes evident that different interpretations of it become normative for different persons and groups. This has always been so, and as we consider what the implications of Christian education for our day are we need to remember that the *Christian message and program are rooted in history*. There is a past to be understood and appreciated. Fortunately, we possess a record of much of this past that is significant.

The Bible, and particularly the New Testament, comprises one of our most important, if not *the most important*, source. And Christian education that presumes in any sense to be adequate for our day must, it need scarcely be said, be thoroughly grounded in the Bible. Until now Christian education has seemed, for the most part, to be content with transmitting to those involved in the educational process what has been merely a superficial knowledge of the Bible. The result has been that we have been producing a breed of superficial Christians who know some of the words but have all too rarely grasped the deeper meaning of the message.

\*Professor of Religion, Ursinus College, Collegeville, Pa.

A few illustrations will suffice to point out what is involved in the problem of understanding the Bible:

(1) A minister preached recently on the importance of reading the Bible. "We consider it a lack of cultural refinement," said he, "if we fail to read the latest Book-of-the-Month Club selections—many of which are devoted to the abnormal aspects of living; but we show little concern about our neglect in keeping up with our reading of the 'Book of the Ages'". Yet, as one discerning listener observed afterwards, the minister failed to give any practical help at the point of guidance on how the Bible might be read understandingly. Said this person: "I should like to read the Bible more frequently, but whenever I begin to read it I get mixed up in a maze of problems and uninteresting detail which I cannot understand. What the layman needs is someone who will help him to see the important things that the Bible has to contribute to life." Here was an educated layman speaking, yet in all his years in the church and Sunday school he had never been brought to an appreciation of how to read the Bible discerningly and understandingly.

That was a happy thought on the part of the Junior League of the City of New York to publish *A Laymen's List* of books on religion, and to include at the head of this list *The Modern Use of the Bible* by Harry Emerson Fosdick, and *Youth and the Bible* by Muriel A. Streibert. It is possible for the intelligent layman to gain an understanding of the Bible in the sense that Dr. Fosdick recommends: "Only as a man is able to trace up through the whole Scripture the development of its structural ideas does he really know the Bible." And this is a thrilling experience which more and more of our people must be made aware of if Christian education is to have any lasting effect upon our times.

(2) Just as the Old Testament cannot be regarded as a unity in the sense that the ideas it presents are all on one level, so the New Testament is not to be thought of as existing in one piece. Yet how few

of our people are made conscious of this well-established fact! The thesis presented in such a book as Henry Sloan Coffin's *Portraits of Jesus Christ in the New Testament* is well known and rather uniformly accepted by our more enlightened Christian leaders. But the idea that we have widely different interpretations of the person and message of Jesus in the New Testament is certainly not the conception of any large number of even the more intelligent lay people in our churches. Yet it would seem to be a wholesome contribution to the confused state of our thinking in Christian circles in these times if more of our people would be made to realize that when Christianity was getting started there was confusion among first century Christians as to what aspects of the Christian message and program should receive most emphasis.

This is not to advocate that we ought to delight in our confusion, or to endeavor to make our confusion more confounded; but, rather, that more of our people should be made aware of the fact that there is no easy road to assurance in religion or in anything else, in these times or in any times. We must use the best powers of insight and interpretation that we have individually and collectively as Christians in order that we may arrive at the most satisfactory answers possible, and reduce to a minimum the confusion that has always existed and still exists today.

(3) In many places, doctrinal conformity is still all that is required to guarantee inclusion in the Christian fellowship. In some circles this means the mouthing of almost meaningless phrases about the Bible as the revealed word of God, or the acceptance of some pet doctrine lifted out of its context without regard to historical background or original meaning as the test of one's status as a Christian.

A few years ago I visited a church in one of the industrial towns of Pennsylvania. I arrived somewhat ahead of the scheduled time of meeting and noticed a boy of intermediate age waiting outside the church building. Upon inquiry I



learned that he had come to attend the weekly meeting of the catechetical class which was ostensibly designed to prepare the youngsters for membership in the church. I asked what he had learned, and in reply he handed me a copy of the catechism which he had in his pocket. Upon further questioning the boy informed me that he had "learned" the answers to some of the questions that the pastor had assigned. I stated the first question to him: "What is my only comfort in life and in death?" The boy replied quite glibly: "That I, with body and soul, both in life and in death, am not my own, but belong to my faithful Saviour, Jesus Christ, who with his precious blood has fully satisfied for all my sins. . . ." After he had finished, I asked if he knew what the words meant, and he quite readily admitted that he did not. This is an extreme example, to be sure, but more frequently than we like to admit we satisfy ourselves that we have accomplished something when we succeed in getting our people to repeat some ready answers to vexing problems. This has always been one of the short-comings of Christian education, and has been particularly true so far as much of our Biblical instruction is concerned.

(4) Recently I was invited to speak to a group of young people in a neighboring church on the theme "How we got our Bible." In a period of a half hour, I tried to indicate the main processes through which our Bible as we now have it came to us—facts which are known to every trained religious worker, facts which are available to any literate person in many excellent sources. But to my surprise, except for a few individuals in the group, I was presenting information which was startlingly new, as the questions which followed the address clearly proved. So novel was it all to these church people, in a community that was decidedly above the average, that one of the group—a teacher in the Sunday school—inquired whether it was not about time that the lesson materials which were prepared by the church boards should not include topics of this

nature from time to time. Although I pointed out to her that many church boards had long been doing this, she confessed that nothing of the sort had ever come to her attention as a teacher.

It seems clear that in many places we have not succeeded, in even the most elementary fashion, in educating the rank and file of our people in such basic matters as what the Bible is, what it contains, how to use it, and how we got it. Is it any wonder, then, that there should be such appalling ignorance among our church members of the things that really matter so far as our Christian faith is concerned? If materials on such problems were inaccessible, or if they were in such form as to be difficult of interpretation, there might be some excuse for this condition. But such is not the case. There is a wealth of material to be had, much of it is in such form as to be readily comprehended, the people are eager and willing to receive it; but those who are in positions of leadership in the churches are too often content to keep moving along accepted paths, fearing that to do otherwise might create more problems than they are prepared to face. Even in our younger ministers one too often discovers the tendency to slight the purely educational task of the church in favor of the preaching function.

If it is true that our people are to a large degree ignorant of the Bible and problems related thereto (that is to say, of the basic literature of our Christian faith), what shall we say of that more extensive literature which comprises the history of the church's development during the succeeding nineteen centuries? Yet in the history of the Christian church we have an account of the way in which the Christian message was interpreted and applied by men and women not unlike ourselves who in each successive generation tried honestly and sincerely to make the Christian way effective. The record is one of compromise and martyrdom, of sectarianism and ecumenicity, of holy crusades and personal commitment to Christ-likeness. It is a confused record, but it is

an important one. And if we would have a program of Christian education that is adequate for our day we must help our people to understand that the same problems we face today have been faced by Christians in other days; and, what is more, that all have not arrived at the same answers.

It is not contended that our people should be made familiar with all the minute details of the historic processes that have fashioned our Christian heritage, but an awareness of the main trends of the church's development is not too much to expect or require of anyone who presumes to be an intelligent Christian in the twentieth century. Origen, Augustine, St. Francis, Abelard, Erasmus, Luther, Barth, Wieman, Calhoun—to mention but a few—are names that should not only be familiar but should have meaning to all thoughtful Christians because of what these individuals have contributed to the stream of Christian thought and action. Every religious leader will naturally want to make his own selection of what the important contributions in this area have been, and rightly so.

Here again there is a mass of material to draw upon, but the material is to be had and much of it in readily usable form. A recent book published by the University of Chicago Press, *A Short History of Christianity*, by Baker and others, may be a good place to begin. At least, it is an attempt to simplify the problem of selection and will be quite satisfactory to many. What is important is that we help our people to appreciate the fact that our Christian faith is rooted in history. To do this is to give them perspective and balance, and these elements are needed in every age by everyone who would understand life in all its complexities. There is no better service that the Christian church can render to its people to help them in times of crisis.

Another fact of importance that our people need to know is this: *Our Christian faith, which is rooted in history, stems into eternity.* That is to say, we have a

hope to declare that is greater than any historical expression of that hope. As we examine the history of the Christian movement, we discover that it has shown all the weaknesses that other movements directed by human beings display. It has accepted the high aims of its founder, but has been content with a relatively low level of achievement.

For example, it has preached the universal Fatherhood of God; it has acted as though it were proclaiming a God who favored certain racial or nationalistic groups above all others. It has preached of a God who cares for the lowliest sinner; it has behaved as though it were advancing the cause of a God who was interested only in the privileged few. It has preached of the brotherhood of man; it has on various and sundry occasions given its blessing to activities that were a direct repudiation of this great ideal. It has preached of the coming kingdom of God, where justice, and righteousness, and peace shall prevail; it has operated on the assumption that it is a far-off divine event rather than a present divine-human possibility. Time and again, as the history of the church indicates, Christian ends have been sacrificed upon the altar of special privilege, materialistic ethics, and pagan secularism. Despite this fact, however, the Christian hope has continued to make its appeal to the minds of men. Even when all the lights of civilization have seemed to go out, this hope has led men on, and helped them once again to rebuild their world in the confident belief that these things may yet be. Thomas Curtis Clark has put in poetic form the hopes of such men, in these words:

Dreams are they—but they are God's dreams!

Shall we decry them and scorn them?

That men shall love one another,

That white shall call black man brother,

That greed shall pass from the marketplace,

That lust shall yield to love for the race,

That man shall meet with God face to face—



Dreams are they all,  
But shall we despise them—  
God's dreams!

Because of the fact that some Christians have despaired of ever seeing love replace hate, justice replace injustice, peace replace war in any permanent manner or to any great extent in the affairs of men, they have tended to think in terms of other-worldly goals. "There'll be pie in the sky by and by" has been the substance of much of their hope. But if Christian education desires in any real way to be adequate for the time of crisis through which we are passing, it must help people to comprehend the eternal nature of the Christian faith. Just because it has not been realized to any great degree in history is no reason for assuming that it cannot and may not be so realized. The Christian faith is a valid faith because it is grounded in the very nature of things. It is the *lex naturae* to which man must conform if he is to be true to his real nature, to the eternal design ingrained in all of life. I am indebted to Professor Robert L. Calhoun, of Yale Divinity School, for this conception, and from him I quote the following:<sup>1</sup>

"As we seek for relevant ways in which the Natural Law confronts us and our problem, let me suggest certain manifestations of such a law, evidences of such a law sunk in the order of reality. First, there is the permanent distinction between State and Community. There are aspects of communal life that cannot be brought under political control. To act and believe otherwise is to contravene the way things are made and goes against the grain of human nature. The Community, in all of its wide and varied aspects, is not to be identified with the State; for in the end, the State can do only what the government can regulate. Secondly, there is the demand of our industrialized society for large-scale, world-wide community co-operation; for the equipment, opportunity, and incentives for scientific inquiry and educational development. The very logic of maintaining a technological society at this latter point sets limits to the controls of totalitarianism. A third manifestation of natural law lies in the self-destructive tendencies of irresponsible power. Irresponsible power characterizes the totalitarian states, and

such power has always come to grief ultimately. A fourth aspect of the ingrained nature of reality is seen in the dispersive, disruptive, self-contradictory character of persistent injustice, violence, evil, cruelty, and falsehood. Such evil acts long continued dissipate the energies of men so employed. Ingrained in human nature itself is a revulsion against excesses of violence and inhumane behavior. It would appear that truth-seeking and truth-telling find support in our kind of universe. The inseparability in human affairs of good and evil is a fifth manifestation of the natural order. Evil cannot exist by itself alone; it is parasitic upon good. Even wrongdoing cannot succeed without exploiting modes of behavior that are right. Hence we see that the very successes of evil are the result of certain good qualities, virtues, or methods. Democracy has a better chance than the dictatorship of adapting its ways to this natural law, discovery of which and obedience to which will ultimately bring victory.

We come now to a final consideration of the religious significance of this "natural law." The presence of this law, this order, this demand, gives evidence of the presence and demands of some transcendent order, outside and above the human order, to which human societies are subject. It suggests that there are norms set by an order of reality superior to the social order, operative in society while confronting and supervening it.

These are not mere abstract ideals. There is power operating through and upon human society to make these norms effective. Finally, it suggests the need for a clearer recognition of these characteristics of human nature, of these norms, and of the Power that works through them. Such recognition involves a demand for free inquiry of every kind, and the need for specific revelatory clues to guide inquiry and action in line with the conditions which must be met.

The Christian faith, we need to assure our people, is of God, as man is of God. It is natural as man himself is natural; and only as man learns to appreciate his true nature and learns to live accordingly will his eternal destiny be achieved. To give our people depth as well as perspective—these are two of the important functions that Christian education must seek to perform in our day.

Moreover, *Christian education that is adequate for our day will have something to do about making rich and meaningful the day-by-day experiences of people.* As we have been reminded in one of the recent publications of the International Council of Religious Education, the Christian educator cannot and should have no desire to control the majority of experi-

<sup>1</sup>Quoted from the 1940 Report of *The Hazen Conferences on Student Guidance and Counseling*, p. 87. Published by the Edward W. Hazen Foundation, Haddam, Conn.

ences that people have. Neither can the church follow, nor should it make any effort to protect, the growing person who is experiencing life in its various aspects. It should rather equip him to face the experiences for himself, to see the issues involved, to make value judgments regarding them, and to deal with them on his own account as a Christian. To help persons grow so that they may have a wholesome outlook on life and to enable them to rise above the easy cynicism which is all too common in our time—this is another of the tasks with which Christian education in our day must concern itself.

How, you ask, may this be done? Well, one of the surest ways is to make God, whom Jesus revealed as Father, real to our people.

There is nothing that can bring more joy, and comfort, and challenge in times of crisis than the assurance that God is with his people, and that no matter how dark the situation may seem, somehow God's purposes will ultimately triumph. This is one of the convictions that buttressed many of the early Christians in extremity, and down through the history of the Christian church this same experience has recurred over and over again. The study of biography is immensely rewarding at this point. To help our people understand how God has become real in the experience of men like Kagawa, T. Z. Koo, Schweitzer, and Stanley Jones—to mention but a few consecrated lives in our own time—is to point the way to the possibility of making God a reality in the lives of more of his people.

Think of the practical implications for Christian education of the brief sketches which Allan Hunter has provided in his magnificent little book *White Corpuscles in Europe*. He tells, for example, of Siegmund-Schultze, the distinguished German pacifist, now chairman of the International Fellowship of Reconciliation. Siegmund-Schultze was chaplain to former Kaiser Wilhelm at the outbreak of World War I. He is now an exile from his native Germany. Despite the sufferings he has un-

dergone, which would have been sufficient to discourage most ordinary human beings, Siegmund-Schultze has retained his radiant personality and is strangely devoid of any hatred against his most bitter opponents. Sometime ago, according to Mr. Hunter, "when asked about Hitler, he did not get red in the face and frown. He seemed to be listening to the tick of some astronomical clock inaudible to dictators. 'There is God,' he said, 'I can wait.'" This sense of the reality and abiding presence of God is something that we need to develop in our people.

That there is great need among our people, both young and old, for the assurance that God is real and that his purposes are not mere figments of human imagination, is the testimony of those who bear responsibility as religious educators in our time. Not long ago I heard one of our leading pastors who had kept a record through the years of the types of questions young people asked him say that the questions most frequently raised were these: "Is there a God?" and "How can we know God's will for us?" To be able to give people something more than academic answers to such questions, to help them gain a personal experience of God and his ways, and to make the God-experience functional in the common life of our fellows in their day-by-day relationships—these are some of the high privileges that are ours.

Finally, *Christian education that is adequate for our day must have something to say about the great social issues that confront us*. The problems of race, of war, of patriotism, of secularism, of unemployment, of leisure, of vocation, are among the most pressing problems of our time, and the Christian educator who wants to serve his people cannot avoid facing such problems as these. For some, especially our young men, the problem of conscription and of threatened war, and all that these issues entail, are among the more pertinent ones that we shall have to consider in the immediate present. That there will be no uniform answer to these prob-

lems is a foregone conclusion. There is the answer of the pacifist and there is the answer of those who find war justifiable under certain circumstances. What we need to avoid is the easy dogmatism that is the mark of little minds. It need only be pointed out that on these issues as on many others there are sincere and intelligent Christians who take opposite sides.

On the question of war and our nation's duty in the present crisis, Ernest Tittle has this to say: "We have to recognize the fact that on this momentous issue Christians are not agreed. . . . There are those who believe that, in the name of all we hold dear, we should now give to Great Britain every possible material support, even to the point of shipping war materials in our own bottoms convoyed by our own navy. And there are those who believe that, in order to relieve human suffering; in order to save despairing multitudes from the horrors of pestilence and famine; in order to make possible the physical and economic rehabilitation of war-shattered nations, in order to preserve democracy within our own borders, where it must now be preserved if it is not to perish from the earth; in order to keep alight in a world gone dark the torch of a free intelligence; in order to contribute in some way to the building of a better world, the United States should not go to war or take any step that inexorably leads to war."

We might wish that the followers of Christ could speak with a single voice on this and other issues, but it will not be so. And under the circumstances the only thing we can do is to have a conviction which we can intelligently and conscientiously support, and help others to arrive at a conviction which is just as imperative for them as ours is for us. Above all, we must insist upon maintaining that fellowship in Christ which is absolutely necessary for the good of mankind.

Edwin M. Poteat tells of an event which

occurred in 1927 while he was still in China. The British government was then attempting to avoid any incident with the Chinese that might embarrass them. To this end King George had issued an order to his troops to disregard any insult that might be directed against them. A burly Irishman serving with the marines was stationed outside the British consulate in Hankow. Some Chinese who were intent upon doing their utmost to provoke an incident hired a small band of Chinese coolies to insult the marines. Drawing near to the burly Irishman, they began calling him names and cursing the British government. The marine knew that he could take on the entire band of coolies single-handedly and beat them up, but he controlled his first impulse and obeyed the order of his king. The coolies became bolder. They began throwing missiles at the marine, but he effectively dodged them; and, although his anger was steadily rising, he still refused to retaliate. Then one of the coolies who was bolder than the rest approached the marine and in utter disgust spat in his face. The Irishman fumed with rage, his face reddened with fury, his body became tense, his whole being was on fire with a desire to strike the coolie, but he restrained himself in time. Tears began to stream down his face and to mix with the spittle on his cheek, but he remained firm in his purpose. He did not strike back. He was loyal to his king.

If we can build within ourselves and our people a deep sense of loyalty to God and to the Christian faith that is as constant as was the loyalty of this British soldier to his earthly king, and if along with this we can develop an intelligent understanding of all that it means to be a Christian in times like these, whatever differences we may have will be of less importance than the fact that we shall have made a lasting contribution to the Christian enterprise.

## RELIGION AT GEORGE SCHOOL

WILLIAM HUBBEN\*

DURING the past eight years the Progressive Education Association (PEA) has been conducting an experiment with a group of over thirty high schools all over the nation, the chief objective of which was to liberate these schools from rigid college entrance requirements and to set them free for an extensive and experimental search for new methods of teaching and learning. A very few private high schools were included which applied progressive methods to their religious teaching. A detailed report on the whole enterprise will be forthcoming and will be published by the PEA in four volumes.

George School, a coeducational boarding high school working under the direction of the Society of Friends (Quakers), was one of these schools. It has approximately four hundred boys and girls in the grades nine to twelve, and is located in the country about twenty-five miles north of Philadelphia. The school has, from its beginnings in 1893, included a program of regular religious instruction during class time and has, in all other respects, adhered to the traditions of the Friends (silent meeting, etc.). In the average, a little over half of the student body belongs to the Society of Friends.

There is hardly any doubt that progressive education is, officially at least, neutral, if not indifferent, to religious education. The emphasis of its philosophy is on sensitizing the young to social issues, and in this respect the recorded progress of the experiment is impressive. The issue has been to preserve and modernize the traditions of liberal education. Such a weighty publication like *Reorganizing Secondary Education* devotes considerable space and effort to the psychology of the adolescent but its descriptive analysis

ignores the religious development of this age. An organization like the PEA has, of course, to deal with a number of progressive public schools, a fact explaining this attitude, but not entirely excusing it.

Only a fully integrated self can satisfactorily function in the rebuilding of society. Social reconstruction must aim at a broader understanding of the inner state of man and at reaching a higher plane for inter-human relations. Such work can only be undertaken by persons who have undergone the experience of self-reconstruction, and the idea of freedom receives dignity only by being a related, a purposeful, a sharing freedom, grounded in the axiom of the gospel that truth shall make us free.

No psychology of education can call itself neutral in view of the preoccupation of many, if not all, young people with religious questions. Even an opposing attitude, expressed in adolescent "atheism," is a form of participation, negative as it presents itself. Whether the content of our young people's hopes, worries, doubts, or loyalties pleases us or not, is of secondary importance.

We have reasons to believe that theology, emphasizing sectarian points of view, has failed to create the dynamism needed by modern youth, who seeks aid in the embarrassments of modern life instead of being led into an unwholesome dualism between religion and life when introduced into artificial schemes on things past and matters impracticable. There is sufficient unrest and dissatisfaction within laity and clergy about this point to make us feel hopeful for the future; but the fact stands that we suffer from a heavy burden of the past, in this respect.

The conclusion for religious education, then, will have to be that it must attempt to be an integrated part of any educational effort. To young people, religion is

\*Director of Religious Interests, George School, Bucks County, Pennsylvania.

largely a matter of intellectual acceptance or rejection, whereas it ought to be an inner experience, having an immediate impact on our relations with others. Intellectual difficulties, characteristic of rationalistically inclined adolescence, are to some degree caused by religious terminology and the folklore dear to churches and their theology.

But a school community must in its dealings with students, in the relationship between teachers and administration, and with the public, transmit the note of refined understanding and cooperation. Obedience ought to be converted into cooperation, respect into friendship. If a school succeeds in doing some of this, the moment will come when any student understands what love and brotherhood may mean, and what the idea of a divine Father implies.

In George School, as in Friends schools in general, many of the ecclesiastical aspects accompanying religious education are missing. Quakerism is a lay religion. The responsibilities for religious education lie, more than they will in many schools, upon the whole community. There is no ritual, no clergyman, no church building, no sermon in the ordinary sense. Ideally, everything is centered upon the invisible communion with God during our silent meetings. Many young people enter this mode of worship in a remarkable homogeneous way, though others may have serious difficulties and labor for an extended period in order to attain the desirable appreciation and participation. A number of students fairly regularly contribute to the spoken word. Meetings take place twice a week, but there are a few moments of silence every morning during assembly after the reading of the scriptures. On Sundays we have an assembly lasting over half an hour in which leading personalities from all denominations bring their message and report on activities in the field of social reform, peace work, and education; speakers at our recently held assemblies have included Clarence E. Pickett, E. M. Homrighausen,

Erdman Harris, Douglas V. Steere, and A. J. Muste. Students have an opportunity for informal discussion with the visiting speaker.

Informal discussions are also arranged for with voluntary groups of students on Sunday afternoons. They vary in size and attendance and aim at avoiding all semblance to classroom procedures, thus leaving time and energy for a free conversation on matters like immortality, dogmatic beliefs of churches, psychological questions, and the whole range of adolescent problems. The teacher of religion also offers opportunities for private interviews of a confidential character, and meets a considerable part of the student body every year. Once a year we invite a speaker to discuss a religious matter in a meeting for parents and their children. Our boys as well as our girls attend a number of conferences in the neighborhood dealing with social and peace activities and once a year we send a delegation to inter-school religious conferences, such as the Buck Hill Falls high school conference. Students who have attended such conferences report to our committee on religious life which meets once a month. This committee has also the task of selecting the speakers for our Sunday morning assemblies and of dealing with matters of organization and order in our meetings. Students and teachers share in equal numbers and with a goodly degree of responsibility in the tasks of the committee.

We may, in this connection, also mention the activities of the girl's social guild, although it works independently from our religious organizations. This body cooperates with social agencies in neighborhood communities, collects clothing for underprivileged families, books for a Negro school in the South, and occasionally also funds for relief purposes.

For the past two years we have been encouraged in having mature students with an interest in religious education assist a Negro church in our neighborhood as teachers in its religious education pro-



gram, and as assistants to teachers in a Friends meeting's school. Our own faculty attends our assemblies and meetings and a number of them share in our vocal ministry. The principal of our school and several faculty members are frequently called upon to serve as speakers in religious meetings and discussions or as teachers in religious courses to be given in the neighborhood of Philadelphia. Our vice-principal is chairman of the Foreign Section of the American Friends Service Committee and has served repeatedly in missions on the European continent; our principal, George A. Walton, was a member of the delegation which visited Germany in December 1938 to investigate the Jewish situation. It is natural that a great many informal contacts with leaders of all denominations and with Friends active in the American Friends Service are made in a school like ours, thus contributing to the religious atmosphere of the institution.

Religion is integrated with other content material in many classes. The study of religion, for example, is allotted one-fifth of the time given to English. This classroom time is now contracted to two blocks of four weeks each year during which English instruction is suspended and, with the exception of one period in two weeks, is replaced entirely by the study of religion. Our classroom periods last ninety minutes every second day, and another ninety minutes are devoted to homework. Altogether, the student takes during his junior and senior year, when his courses in religion are scheduled, four blocks of four weeks each. Such a regulation has made it possible to deal with a definitive piece of work, or one unit in religion. The standard courses for the junior year are the life and teachings of Jesus (for beginners), and the history and principles of Quakerism. In the senior year selections are taken from the Old Testament and the Christian denominations are studied.

A social science division, majoring in its particular field, will naturally devote some time to the social testimony of Christian-

ity in its various phases. For example, a class last year made a study of the communal types of society as inspired by the testimony of the early Christians. The attitude of Christianity toward peace, non-violence and international cooperation is stressed when studies in other courses afford the necessary background. A group majoring in science will touch, at least occasionally, upon the relationship of science and religion, or upon some elementary aspects of psychology as applied to religion.

Our basic text for the study of the life and teaching of Jesus is Mark, occasionally supplemented by or compared with passages from the other gospels. A great many of our students are, obviously, conditioned against the reading of the Bible, and we have discovered that a modern translation such as Goodspeed makes for a more direct access to the meaning of difficult passages.

The study of Mark is preceded by an introduction into the literary history of the gospels and the other writings of the New Testament. We inform ourselves on the cultural conditions in Judaism at the time of Jesus by consulting a variety of works like Radin's *Life of the People in Biblical Times*, or Trattner's *As a Jew Sees Jesus*, or Schuerer's standard work. Josephus' works are read with reference to the Essenes, and occasionally the handbooks of Bosworth and Kent serve our purposes. A number of customs and rites, claimed to be Christian by a number of churches, are recognized as ancient Jewish rites, a point which affects the Friends' point of view in regard to the sacrament. We make a rather extensive study on the miracles and their interpretation to modern man\*, since most adolescent boys and girls have their well known difficulties with them. The study of the gospel is supplemented by individual reading of a great variety of materials on Jesus, ranging all the way from fiction like Oxen-

\*By using *The Miracle*, published by the author at the Friends General Conference, Philadelphia.

ham's *Hidden Years*, and Asch's *Nazarene* to the *Unknown Disciple*, or Papini's *Life of Jesus*, or similar works by Mathews and even Renan, thus covering a number of outstanding theological viewpoints and adapting such reading to the theological leanings of the individual student.

Students report on their reading in class, answer questions of teacher and fellow students, and give samples of remarkable passages from their reading. The study of the gospel is, in this fashion, frequently interrupted and supplemented by material gathered from this reading. Occasionally a student feels the desire for a special investigation into some topic which arises from his study of the gospel. One student, for instance, wrote an essay on the status of medicine at the time of Jesus, while another wrote on the Essenes and their relation to John the Baptist.

It is understandable that in a Friends school topics like "Jesus and Peace," or a study of the sacraments in the various churches, or an interpretation of the social testimony of the New Testament meet with a particular interest. The four basic courses, mentioned above, are interrelated. Our assembly speakers, and the meetings for worship raise a great many questions, supply occasional information, or create a skeptical attitude concerning certain tenets of the Friends or of the denomination to which the students belong. Such situations demand, by necessity, some immediate, if tentative answers. We try to make young people see that faith is by no means identical with accepting factual or semi-factual statements on the nature of God or Jesus or eternity, but that it requires an adherence to a way of life exemplified by Jesus.

Our young people display a keen interest in denominational differences in the sense that their peculiarities rather than their theological claims interest them. If we can at all judge from such trends we might, tentatively, conclude that youth wants to see the *common ground*, upon

which all Christian denominations can agree, and wants to find this essence underneath the confusing variety of rites and creeds. We therefore follow a historical course largely in the study of the denominations, and supplement this approach by the reading of such modern works as parts of Bates' *American Faith*, or Fisher's *Children of God*, Parker's *The Incredible Messiah*, and various other biographical studies.

Church art and the masterpieces of sacred music are extensively utilized in our classes. Once or twice a year the English department conducts a Sunday assembly with a program consisting largely of essays and poetry written by students and dealing with religious or personal problems.

The desire for personal guidance (apart from academic guidance which is taken care of by academic advisors) brings teacher and students together in private interviews, and questions dealing with a variety of personal problems, such as inferiority feelings, difficulties about prayer, family problems, etc., are discussed. Many students experience religious doubts, or change their opinion on matters of creed, or inquire about the possibility of joining another denomination. It hardly needs to be said that we aim at being neutral in regard to the church affiliation of the students. Faith and practice of Quakerism pervade our school life, but the number of students who become Friends while here is negligible. We have assisted students of other churches to join a different denomination and have also discouraged some to join Friends, because we felt they were largely attracted by our humanitarian activities without being in harmony with our basic beliefs.

Like any other school dealing with adolescents, we are unable to express our successes or failures in the precise terms of statistics and graphs. In one respect we are, perhaps, in a slightly more favorable position than some church schools may be: the baggage of creed and doctrine which we carry is light. But we, too, are far



from possessing anything like a mysterious method guaranteeing success. We benefit from the aspirations of the Society of Friends which directs us in matters of general policy, from its history and former educational quests dating back to the 17th century. And we endeavor to share our own doubts and insecurity honestly with

our students. Perhaps it is true that God avoids those who feel too secure and searches for those who feel their inadequacies. At any rate, we think that his revelation continues, and that religious education ought to teach youth to seek an understanding of this ever continuing revelation.

## "HONORING DOCTOR AMES"

GEORGE A. COE\*

*Editor's Note.* On the 6th of October, a week's celebration of the forty-year pastorate of Professor Edward Scribner Ames at the University Church of the Disciples, Chicago, was concluded by an address, two parts of which are here published. The part that is omitted dealt with personal aspects of the experience of retirement; the parts that we make available to our readers deal with phases of religion and of science that have a basic relation to the religious-education movement.

### II

We contemplate, in the second place, a truth that has been brought to light, in large degree, by the scientific and philosophical labors of Dr. Ames. His name belongs in the list of men who have successfully applied scientific method to areas of human life that hitherto had been misunderstood or else only dimly apprehended. We celebrate this achievement not merely because it adds an item to our information, but also and rather because it bestows a life-enriching insight. Though systematic analysis of Ames's investigations cannot here be undertaken, an endeavor may be made to say in a word what this advance in knowledge mainly is, and why it deserves to be

joyously acclaimed.

Ames's main concern has been the values that, according to the traditions of our culture, constitute the characteristic sphere of religion. A particular process called religion, supposedly self-subsistent and distinct, has been thought to inject into human life a unique value which, once recognized, transmutes all other values. Life, thus conceived, is a dual existence; it is lived from two points of view at the same time. For it determines the goodness or badness of any item of conduct not merely by noting its experienced effects, but also by conceiving it as in harmony or out of harmony with the demands of a being whose own goodness is not subjected to this test. Some persons here present can remember a time when it was said that ethical goodness can be a spiritual defect! By a painstaking survey of the central characteristics of religious observances the world over, Ames proved that what had been taken as a second, independent order of values, is, in fact, simply our everyday likes and dislikes taken seriously and organized, or criticized and re-organized, from some point of view already resident within them.

This is a new and successful attack upon an old problem. It does not repeat the rationalistic critique of religious beliefs, which was not an analysis of values; it is, instead, ascertainment of the values that human beings accept as self-certify-

\*Professor of Religious Education (retired) Teachers College, Columbia University. Honorary President of the Religious Education Association.

ing. My own regard for what Ames accomplished at this point is made keen by the fact that, 32 years ago, I took a humble part in establishing the truth with respect to what then was called "religious values." Ames's evidence ranged farther, geographically and historically, than my own, and, in addition, he placed the ascertained fact in a philosophical setting, and even put it at work as a part of organized religion. Here is a unique achievement. He has brought science, philosophy, and the practice of religion to a single focus, a living focus, not merely a logical one.

Because of the uniqueness of this accomplishment, "religious thinkers" have difficulty in classifying Ames. Inasmuch as he has committed himself to what certainly is a kind of undiluted naturalism, conventional minds have concluded that he has taken all real meaning out of religion, leaving to us only the unworthy comfort of an illusory projection of our wishes. But in fact the very same process whereby he removes all supernatural support from our aspirations destroys also the hitherto assumed alternative to such support. As in Dewey's thought, so here, supernaturalism and a traditional, value-ignoring naturalism belong together and disappear together; they are reverse sides of the same thing. A new sort of naturalism now takes the place of both. The essence of it is an unqualified placing of our whole selves within the order of things that is accessible to science, and the converse realization that this order of things is inherently valuable because it is a producer of values.

Herein Ames brings religious liberalism to a climax by extruding a dualism that has lurked in it from the beginning, and now devitalizes it. Liberalism's espousal of free, scientific approaches to religious literature and to religion itself left standing a kind of nature that is alien to liberal as well as orthodox religion. Refuge from it was sought in the idea of divine immanence, or in a refined mysticism, both of which, being forms of supernaturalism itself, are forms also of

the old naturalism. The resulting tangle is not merely intellectual; it is present in worship also, and in attempts at a religious ordering of both private and public conduct. Both worship and purposeful living employ ideas that claim to convey valid insight; yet liberal theological seminaries, by initiating their students into scientific method, discredit the precise ideational structure that their graduates are expected to employ when they become pastors. This is a self-frustrating religion. In a desperate effort not to destroy itself, it has produced one of the strangest phenomena in all the history of western culture—an endeavor to save its God by declaring his unlikeness to man and to anything whatever that men spontaneously appreciate! The obverse of this is the revived doctrine of natural depravity, of which a corollary is that men must utterly submit to something that they cannot discriminatingly approve. To the extent that theological thought pursues this route, it is victimized by the old materialistic—and untrue—naturalism. Its God is destined to fade out of its own picture of the real world.

Concerning the logical steps by which Ames arrives at his kind of faith many words would be necessary if this were a session of a society of philosophers. But on this occasion a single, abrupt word suffices. This word is that he has travelled a highway, not a devious trail, not even a toll-road. This highway is the method of science, which is freely open to all on equal terms, inviting all to be intellectually coöperative and democratic, and therefore objective. Ames has not made a single item of knowledge or aspiration depend upon the acceptance as objective of any private, unverifiable, spiritual impression of anybody, even of himself.

The note of entirely open, social participation pervades, indeed, not only his approach to the truth about religion and in it, but also the religious processes, enjoyments, and projects that he promotes. Here is social religion in a new sense of

"social." To this phase of our celebration let us now turn.

### III

How, it is asked, can you really worship without self-deception unless, in advance of the act, you have an assured piece of metaphysical knowledge, namely, that a god of a certain sort exists? If not knowledge that he exists, at least a kind of certainty called faith? Ames's answer is that worship is not an appendage of anything whatever, but participation in the process of being human in the highest degree.

When William James encountered the question of reality in worship he confessed that his endeavors to pray made him feel queer and even foolish. Yet to him religion was not foolishness, but quite the contrary. Here is the paradox of a learned, critical, and profoundly sincere mind that was imbued with religious feeling and conviction, and attracted towards worship, yet unable to enter into it. Unless I misunderstand the people of our time, there are multitudes who live within the same paradox; and unless I misunderstand Dr. Ames, the key to his significance as a Christian minister and pastor is that he has resolved this paradox. In this church William James could have satisfied his impulse to worship! The reason is that here the order of nature, of which we are parts without recourse to any supernature, is perceived to be a process in which values are being created here and now. When we unreservedly immerse ourselves in this process, we are unreservedly religious. We enjoy and celebrate the best that is; we gird ourselves to achieve further values that already we can define; we even let free our capacity for devotion to values that are not yet above the horizon of clear thought—in a word, we both claim the joys and accept the burdens of our morally, esthetically, and intellectually creative world order. When we do this we enter into the conscious kinship, cosmic in its reach, that is worship. This does

not make of God a mere wish-being, and of worship the enjoyment of a fiction. Rather, such worship is a realized harmony with a creative cosmic power that is somewhat like ourselves, and as real as we are. It is also a way of indefinitely increasing our insight into it. Worship is a method of discovery because it is a method of creativity; it does not merely apply knowledge that we already have. Further, worship thus practiced escapes the isolation of piety from action that has become almost fatal to conventional religion. To immerse ourselves in the value-creating process of nature is to get into action; it is to make inseparable the enjoyment of the good and contributions to the good.

But no one does this of and by himself. Worship is a group activity that deals with values socially recognized as such, and specifically with values that from a social point of view are the highest. Upon this Dr. Ames unendingly insists. No individual can possibly be alone with God. The divine aspect of existence is the socially-unifying aspect of it; the creativity that is religious is social creativity; a church is properly a group that engages in social enjoyments upon the highest known level, and at the same time engages in the most determined struggle for a better common life, whether local, national, or world-wide. This point of view deserves close scrutiny. It is not the point of view of a social gospel that accompanies an individual gospel; there is no gospel but the social. Further, the point is not that if you are religious you will as a consequence do good; rather, making the world better is of the essence of being religious.

It is with something akin to awe that I contemplate the coming to maturity of this point of view. It has been approximated or partially glimpsed many times from the New Testament book of James onward, but always with a qualification that conceived religiousness as social "also," or social creativity as religious "also." At last we find them identified, with an

overwhelming change of perspective as a result. What, now, is a religious fellowship or church? It is both a focus of social joys and a focus of social unrest because its analytic, scientific spirit necessitates criticism of the conditions that produce human weal and woe. The profoundest realization of already-achieved social values becomes, obversely, the profoundest discontent with what has been achieved. A religious fellowship, accordingly, is one whose accepted task, more than that of any other organization, is to turn the world upside down. This is what inspires my awe. Our religiousness requires us to learn empirically what are the deepest reasons for the world's woes; to make these reasons known and understood; to make the cause of the most oppressed, depressed, and ailing of the population our own cause. We challenge ourselves to go the whole length with that which already has made life valuable to us. In a word, religion, carrying social criticism to the utmost limit, becomes the supreme social radicalism, and the church becomes, potentially, the arch revolutionist.

If a church be a body that carries enjoyment of the best to its highest point, and then carries criticism of the best to its sharpest point, entering into the social activities thus indicated and demanded, churches will be needed as long as the race endures. They are specialized organs of the creative forces of the world. Upon no other basis is there hope or need for the perpetuity of ecclesiastical organizations. "Let the church be the church," proclaimed the world conference of churches at Oxford in 1937. In the background of this proclamation was an unconcealed realization that the non-Roman church world is a scene of confusion and uncertainty. The cry, "Let the church be the church," has gone 'round the world, and with it has gone an impulse to make the churches into one church. What, then, is "the church"? The Oxford Conference, as its own expositors have regretfully confessed, did not say; but talk

about "the church"—its foundation, sanctity, prerogatives, and functions—suffuses the ecumenical movement. On the whole, this awakening of ecclesiastical consciousness takes the direction of what may be designated as the encystment of religion within a non-religious civilization. The current meaning of "Let the church be the church" is this: Let it claim for itself an origin that is separate and different from the origin of other social institutions; let it claim for itself an authority that is different from and superior to the persuasiveness that inheres in valuational experiences as such: let it keep itself distinct from the general cultural life; though it gives advices and commands that apply within the ethical, esthetic, political, and economic areas, let it do so, not from within them, but as a messenger from foreign parts; in short, let it make its impact upon society from a standpoint that is outside society. Here is a re-assertion of supernaturalism, with its correlative acceptance of an essentially materialistic view of nature, and with its refusal to extend the method of science to the history and the present actualities of religion. The church is assumed to be intellectually as well as ethically self-subsistent and apart. In several respects this new ecclesiastical drive parallels the movement of nations towards isolated self-dependence, with its correlate of a sense of superiority over all other peoples.

If such were the church, and if such were the nature of religion, both would be doomed. For the isolation of themselves from the general stream of cultural values separates them from the source of whatever vitality they have. Their history is a part of the general history of culture; they breathe its breath even in the act of denying that they do so; their values are continuous with cultural values in general. Religion in its totality is a manifestation of the very same human nature that appears in the interests called secular. Anyone who does not *know* this to be so should read Ames.

## PROGRESS IN BUILDING FOR RELIGIOUS EDUCATION

HENRY EDWARD TRALLE\*

ANY adequate consideration of building for religious education can not be limited to the distinctively educational portions of the church building, because of the educational implications involved in every part of an ecclesiastical structure, and in the building as a whole.

Progress in church building may be indicated in a series of pertinent questions proposed and answered.

1. *Have many church buildings been erected, in the United States, during the last ten to fifteen years?*

Yes, many, though statistics do not seem to be available. This writer alone has helped to plan and furnish more than a thousand church buildings during this period, for churches of twenty-four denominations, in most of the states of the Union.

Before the depression of the late twenties, we were in the midst of a veritable renaissance in church building. A few buildings that had been planned have not yet been built. Most of them, however, after a few years' delay, were erected. Soon, other churches began to plan and to build. During the last several years, the church building movement has been gaining in extent and in momentum, until there are now hundreds of church buildings under construction.

Not all the churches that have built have erected entirely new structures. A large proportion of them have remodeled and added to existing buildings. In many cases, the worship-preaching room has been enlarged, to meet expanding needs, and, in a large number of them, the chancel has been changed and formalized, and the room made more worshipful and attractive. A large proportion of the additions that have been built have consisted chiefly of church school rooms.

\*Church Building Consultant, Washington, D.C.

2. *What is it that impels churches to enter upon building programs?*

Probably the prime motive is a recognition of the need of expansion and improvement in building and equipment, for growing activities in a changing world.

In one of our states, there are three towns, each of which is twenty-four miles distant from the other two. These three towns have erected, within the last five years, a total of nine church buildings, in whole or in part. Doubtless, this rather unusual building activity, in this particular section, has been stimulated by competition. It has been due, in the main, however, to a recognition of imperative need, though it is likely that the sense of need was quickened by the example of the first of the nine churches to build.

3. *Is there any noticeable improvement in church architecture in recent years?*

Yes, but, before it could get better, it had to get worse. A Sunday school superintendent had a bad dream one night, about sixty years ago, and he got an architect to help him build it. That was the beginning of the "Akron" type of church building that spread over the country like a prairie fire.

This type of building was possessed of a degree of utility for the school of the church as it was then conceived, but it was utterly lacking in the elements of ecclesiastical beauty.

The worship-preaching room was a square box-like room, with a too-low ceiling, with the pulpit and choir and organ in one corner, with the entrance in the opposite corner, with a bowed floor and curved pews, and with a large semi-curved Sunday school room connected with it by means of a movable partition. The Sunday school room had a too-high ceiling, and two semi-circular rows of



irregular open front stalls, miscalled classrooms.

This building violated flagrantly all the laws of churchly esthetics. It was copied, and its copies were copied to such an extent that it retarded church architecture for many years.

At last, however, this pseudo architectural epidemic has spent itself, and our church buildings are becoming decidedly more usable and more attractive, outside and inside.

4. *Have we developed a new type of church architecture?*

Yes, and no. Occasionally, an architect has been conceited enough, and rash enough, to attempt, over night, to give birth to a brand new church architecture, but with results that were both painful and pathetic to the rest of us. Most of us want a new church architecture, but we believe that it must be evolved, gradually and slowly, as a result of the designing genius of many creative architects. The new must grow out of the old, and must glorify the old.

As a matter of fact, the results of this evolutionary process in church architecture are becoming more and more evident, on every hand. Actually, we are evolving, gradually, not a new church architecture, but new church architectures.

No intelligent architect, today, would undertake to design, for a live, growing church, a copy of any one of the early New England "Colonial" church-buildings. That building consisted of a single, rectangular room, or at most, of a single room with a room underneath or at the rear.

Make that building twice as large, or three times as large, and add to it ten to forty rooms for the educational and recreational activities of the church of our day, and it will not any longer be that building, but a very different building in appearance. It has become a new church architecture, though it is a development of the old, and bears the marks of its origin.

So with any other established type of

church architecture. There would be no good reason for reproducing, today, on any church lot, a "parish Gothic" building, except for some valid historical purpose, or as a part of a larger, complete architectural whole. Then, it would not appear to be the same.

Utility is the basis of all design. A church house must be planned and designed mainly for use. It must house a pre-determined program of church activities, else it is a mere monument. Therefore, the church inevitably must have a new architecture, as it grows and as its functions expand to meet the spiritual needs of its present changing world. The church becomes new, in order to remain old, and its architecture becomes new, though remaining old.

5. *What is the best type of architecture for churches?*

There is no one best type of architecture. One architect may prefer "Gothic." He may even claim that a church building can not be churchly unless it is Gothic. Such a point of view is patently inadequate. What does this architect mean by "Gothic"? There are a thousand Gothics. Gothic is almost infinite in its variety and possibilities.

Another architect may like to work in "Colonial," and may claim that it is the only suitable style of architecture for churches. What kind of Colonial does he have in mind? There are important differences, for instance, between "Early American Colonial" and "Georgian Colonial."

The type of architecture chosen for a church, whether it is "Gothic," "Colonial," "Romanesque," "Byzantine," or some other type, should be determined on the basis of a number of considerations; location, site, available building material, etc. The chief consideration is the church itself; its character, its history, its ideals, its practices. Some types of architecture, however excellent in themselves, might not be at all suitable for a given church.

No architect has a moral right to choose the type of architecture to be used for

any church, except as his choice is made in the practical and esthetic interests of that particular church.

6. *How may we improve church architecture?*

We can make progress in church architecture only as there become available architects who are trained to understand and appreciate the distinctive character and needs of the church to be served, and who have developed in themselves that degree of designing genius that will enable them to work in harmony with the selected style of architecture most suitable and to give his design the authentic stamp of creative genius.

It is regrettable when a church finds itself in the hands of an architect who is able only to reproduce a design found in a book or a magazine. The only thing that would be worse would be for a church committee to look at a church building and to ask the architect to copy that. Even if it could be assumed that the particular building copied were good architecturally, it might not be good when reproduced on another lot for another congregation.

Every church needs the assistance of the kind of designing genius that made each of the approximately fifty overhead bridges across the Merritt highway between New York and New Haven different from the others, and all beautiful. God save us from standardized mediocrity in church designing.

A new force, in recent years, is becoming increasingly effective in improving church architecture, both from the standpoint of churchly beauty and from the standpoint of adequate utility, namely, the professional church building consultant.

This consultant works in a full measure of cooperation with the architect, as well as with the church building committee, preparing the way for the architect through a preliminary survey, and working with him, assisting in the developing and perfecting of an adequate floor plan layout, and making constructive sugges-

tions in connection with the designing of the building.

The consultant's training in church life and work, and his experience as preacher and teacher, enable him to sense the definite needs and the building requirements of the church, as no architect can do it, however competent and experienced; and, incidentally, through his intimate knowledge of the functions of the church and his understanding of church leaders and workers, he is able to bring about intelligent unity in thought and action and to facilitate procedures.

7. *Is there any substantial agreement, today, regarding chancel arrangements?*

No, except that there is an increasing appreciation of the fact that chancel arrangements should make possible the orderly functioning of the worship activities as practiced by the church using the building, and that they should present a dignified, attractive appearance.

Some of the so called "non-ritualistic" churches have adopted a more formal arrangement, with the pulpit on one side and a lectern on the other, with divided choir, and with some reredos treatment.

Great numbers of churches still prefer to have the pulpit in the center, with the choir back of the minister and facing the audience, being placed either on a somewhat higher level than the pulpit platform, or sometimes, very much higher. In some churches, the choir is placed on one side or on both sides, outside the chancel. Very few churches want the choir in a balcony at the opposite end of the room from the minister.

One cause for congratulation is the gradual disappearance of the garish, dummy organ pipes that many audiences have been compelled to face. More and more, organ pipes are being placed behind screens.

There seems to be no one standard of excellence in chancel arrangements, which are dependent in the main on the ideals and forms of worship of the congregation for which the building is being planned and designed. In general, it



may be said, however, that there is a trend toward more symbolism and formality.

8. *Are we making adequate provision for an educational pulpit ministry?*

Yes, increasingly. It is understood that the minister should be clearly seen and easily heard by all the listeners. The pulpit floor should be somewhat elevated, but not too high, depending on the size of the room, which should be rectangular, about fifty percent longer, more or less, than it is wide, depending on the ecclesiastical and liturgical ideals and practices of the congregation.

Sloping floors are rarely ever necessary, except for a very large audience of several thousand. Curved pews are not necessary, and are detrimental to orderliness and usefulness. Practically all of our newer buildings have level floors and straight pews.

More attention is being given to acoustics in the worship-preaching room. In order to insure good acoustics, it is necessary, usually, to provide areas absorptive of sound, in suitable locations and in right proportions of the room.

Occasionally, there is heard the voice of an "organ man" who objects to any acoustical treatment in the room because of his brass-band idea of church music. As a matter of fact, there seems to be every reason to believe that a good acoustical situation for speaking is good also for music.

There are some architects who seem to be superstitious about acoustics. "If you have good acoustics, you have it; if not, you have not," whereas, the fact seems clear that the laws of acoustics are well known, and are controllable, and that it is possible to insure good acoustics in the worship-preaching room.

The old meeting house had good acoustics, because the soft plaster then in use was absorptive of sound, and therefore really a natural acoustical material.

9. *What are we doing with church interiors?*

We are trying to obey the laws of sim-

plicity, harmony, and restraint, so as to provide a restful situation and to induce a sense of comfort and well-being favorable to genuine worship and spiritual development.

The interior of a church room is no place for the introduction of "modernistic vagaries." It is no place for bright, garish colors and disturbing forms of decorations. Stenciling and all kinds of wall "decorations" are going out. The walls are of one color. Indirect lighting is too modernistic for a church interior. Lighting fixtures of suitable architectural design, with softened, equably distributed lighting, are an esthetic asset and are promotive of the spiritual values of Christian tradition.

10. *Are we making it easier to get into the church building?*

Yes, we are getting away from the many steps that have been penalizing church attendances. We are respecting more and more the attitude of the average churchgoer that was expressed, recently, by an elderly woman who said, "I just do not crave to climb all the steps we have at our church."

Not many new church buildings have a room under the worship-preaching room, unless it be a basement, and that rarely. Such a room is inadvisable for many reasons. Stairways, too, are wider and "easier." We have more entrances and exits than we used to have.

11. *What materials are we using in church buildings?*

Not very much wood, any more, which is prohibited by law in most states. Brick is the material most generally used, but not yellow bricks or fancy bricks of any kind. Stone is coming more into use, especially in Gothic buildings. In Colonial buildings, brick is considered to be as good as stone, and, some think, better.

If stone is used in a church building, it should have, preferably, some color, life, character. The use of any kind of imitation stone is productive of a "cheap," unattractive appearance. Imitation brick is inexcusable.

It is advisable, always, to use local materials, if suitable, provided they are obtainable. Increasingly, roofs are of slate or tile.

12. *Are small chapels advisable in church buildings?*

In a large building, a small chapel, to be used for weddings, funerals, prayer meetings, for a Sunday school department assembly, for a church school class, and for other uses, is a desirable church asset.

In one of our larger buildings, recently, we provided a children's chapel, and a second chapel for young people and adults.

13. *Does the gymnasium have a place in the church building of our day?*

Less and less, do we think so. The original cost and the upkeep are prohibitive for most churches.

Moreover, in any church, it is exceedingly difficult to maintain properly a gymnasium and to make it a spiritual and church asset. To do it successfully, it is necessary to have on the staff a salaried, trained director of physical activities.

The development of athletics in the public schools, and the physical activities of the Ys make it increasingly unnecessary for the church to enter this field.

14. *What provision are we making for the distinctively educational work of the church?*

Progress here is most gratifying. "Akron" is about gone. Movable partitions of every type have been banished, except in a few backward churches. Little cubby holes for very small classes are gradually disappearing.

The key to planning for education in the church is flexibility, which is being obtained through having many of the separating partitions non-supporting, though permanent and plastered, so that they could be moved later, in case of change in educational practice; through provision of rooms of different sizes, even in the same department, to care for classes varying in size; through arranging many class-

rooms to open into a corridor, accessible to any class without interrupting other classes; and through suitable connections and relations between rooms.

15. *What can be said of furnishings and equipment in church school rooms?*

Progress here has been marked during the last ten years. The words "furnishings and equipment" are assuming new importance and significance. No longer are we satisfied to have rooms of such number and sizes as will house the church program of educational activities. We demand that these rooms shall be adequately furnished and equipped.

We seek to provide a situation for teaching religion that will aid and supplement the teaching activity, instead of hindering it. The room itself must say to the pupils, "This is church school, and it is more important than public school, important as that is. This is God's House, and we are here to get better acquainted with Him, and to learn how to live the good life."

We are asking ourselves, Why build at all unless we are going to make the rooms most practically and constructively usable through intelligent attention to interior finish, furnishings, and equipment? In this connection, the assistance of the competent church building consultant is of essential importance.

In order to provide such a teaching situation, it is necessary to give thoughtful consideration to the following factors:

(1) *Floors.* Increasingly, it is being demonstrated that the best floor covering for a church school room is a carpet, laid over a good grade of carpet lining. It is the most sanitary, with the advent of the vacuum cleaner; it is the most economical if one of the less expensive types is used, involving less upkeep and lasting longer; it is the most restful, promoting comfort and quiet and reverence; it is the most attractive, being suggestive of a beautiful room in a livable home, or of a first class club room instead of a factory room or an ordinary public schoolroom.

To letters of inquiry addressed to twenty-five churches served in connection with building projects, during the last fifteen years, where carpets were used on the floors of the schoolrooms, answers were received from all and all expressed satisfaction with the results.

(2) *Walls.* If plastered, the walls and ceiling should be a "white coat" or other perfectly smooth finish, instead of a "sand finish," which is comparatively cheap looking, which collects dirt, which can not be painted to advantage, and which can not be papered. The walls of many of the rooms in church school buildings, today, particularly in the rooms for the elementary grades, are being papered, to add to the desired domestic effect.

A wainscoting of wood adds to the attractiveness of the schoolroom, where funds permit. Some of the rooms, in a number of newer buildings, have beamed ceilings.

The ceilings of church school rooms need not be acoustically treated where carpeting is used, because the carpet itself is absorbent of sound.

(3) *Doors.* It is customary to place in the door of the church school room two facilities that protect the class from unnecessary interruption. One of these is a visualization-pane, which should be handled esthetically, so as not to appear to be a peep-hole. The other is a service-box, or receptacle of some kind, placed usually underneath the visualization-pane, for the convenient handling of the materials of the secretaries and treasurers, so that they do not need to enter the room at all. These facilities admit of various types of handling, account being taken, of course, of the style of architecture in which the building is designed. Until air conditioning is sufficiently developed to make it practicable, in our church school rooms, we must have transoms over the doors, for the sake of circulation of air, else the room becomes stuffy. These are preferably of wood and not excessively high. The fact that

they admit some degree of noise into the room, from the outside, does not justify their omission.

(4) *Windows.* Whether casement or double-hung, the panes of glass should be comparatively small, and not of the factory type. They usually are of clear glass, though sometimes a Cathedral glass is used, light amber in color.

Window shades are undesirable both from the standpoints of beauty and utility. Venetian blinds alone are not satisfactory. They need to be supplemented with draperies.

From the standpoints of economy and practical results, a two-piece curtain of casement cloth with considerable body, with traverse rod and pull string, and with pinch tuck at top, seems to be the most satisfactory for the average church school building. Such curtains, while being economical, relieve the room of a degree of depressing bareness and make possible the control of admission of light.

(5) *Seating.* Separate, individual chairs are preferred, of heights adapted to the grades of the pupils. These chairs should be substantial and durable; they should be comfortable; they should be distinctively beautiful as contrasted with chairs usually found in public halls or in public schools. The most satisfactory church school chair is made of some hard wood with a pronounced grain, which is emphasized and beautified by special treatment. Such a chair does not admit of any kind of smear. The kitchen chairs that are painted in strong, brilliant reds, blues, and yellows, and used in many church school rooms, are tragic misrepresentations of the sincerity, the dignity, and the simple beauty of the Christian religion. Tablet arm chairs are desirable in rooms for some of the grades.

In addition to the side chairs for various grades, made in the beautiful wood above referred to, there is also, of the same wood and finish, a folding chair that is substantial, comfortable, and beautiful, and that is suitable for use in some rooms of the church school building.

(6) *Equipment.* The church school room, of course, must have tables adapted to the distinctive activities of the several grades, of the same wood and finish as that of the chairs, and about ten inches higher than the chair seat. For older grades, it is usual to provide tablet arm chairs, the table being attached to the chair, so to speak.

The teacher usually is provided with a table or a desk, as well as a chair, or, in some of the older classes, with a reading stand.

Supply cabinets or cupboards are valuable church school assets. These usually are of the built in type. Built in coat rooms are demanded. When coats and hats are hung on the walls of the room or in the hall, the result is a very unattractive, cluttered effect, that does not constitute an educational asset.

(7) *Pictures.* One of the greatest weaknesses in the church school has been its failure to utilize the teaching power of pictures.

There are available, at reasonable costs, numerous pictures, possessed of important teaching value in religion, adaptable to the needs, understanding, and appreciation of pupils of all the grades.

Among these are excellent copies of well known paintings by the masters, and many by more recent and less widely known artists.

It is not necessary, for the purposes of religious education, that the picture be distinctively religious from the standpoint of the adult. A child may be taught religion through looking at pictures of children, animals, flowers, birds, trees, etc., if these are properly explained by an understanding, sympathetic teacher, so that he recognizes God as the Maker, the Protector, the Provider, and the Helper.

There should be pictures on the walls of church school rooms, but not many. The pictures should be hung lower for children than for adults. In the rooms for younger children, tack boards and picture rails are provided so that they may place and take down seasonal pic-

tures, their activities in connection therewith becoming an essential part of the lesson. Every department in the church should have its files of graded, classified pictures, convenient for suitable use as required. Pictures embodying educational values, for use in the church school, may be obtained through schools of religious education and from the denominational and other publication houses.

The intelligent, thoughtful church school worker will be on the alert for original paintings, which may be discovered in occasional exhibits by artists. It is not necessary that a painting should become famous before it becomes usable and valuable as an educational asset.

(8) *Libraries.* Every church school should have its library, properly selected, graded, kept up to date, and made easily available to the pupils through the teachers, the books being delivered from Sunday to Sunday to the pupils in class.

Pupils should be required to use these books, under specific direction, as a part of their lesson study, reporting in class on their reading, and participating in the consequent class discussion.

A single textbook for teacher and pupils has not been, for a number of years, considered adequate in our public schools. The textbook, if there is a textbook, must be supplemented with a library of books.

It is nothing against the church school quarterly or textbook that it is so abused by many church school teachers as to become their sole reliance for study and teaching, but it is a tragic reflection on any teacher, in any church school, with the abundance of supplementary material that is now available, if it remains necessary to characterize him as a "quarterly" teacher.

In general, it may be said that it is the function of those who plan church school buildings so to plan them as to provide suitable teaching situations for a dynamic, constructive, life changing, Christian education that will result in the progressive achieving of creative Christian personality.

## RELIGION IN ELEMENTARY AND SECONDARY EDUCATION

### SOME LAY OPINIONS

W. C. SEITZ\*

THE purpose of this study has been to secure some information about the opinions of representative groups of people on the place of religion in elementary and secondary education.

Those of us who are engaged professionally in the work of religious education, or who are especially interested in this field, are usually conscious of the many differences between their point of view and that of the general religious public. These differences are to be found in every aspect of education in religion—from the desired outcome of the educational process to ways of measuring the results achieved. It is also generally realized that success in any type of educational work is largely dependent upon the support of the constituency concerned, that the effective leader cannot be more than a step or so in advance of his followers, and that therefore a knowledge and consideration of the opinions and point of view of the public is of vital importance.

This study has been based upon an adaptation of Part I of the "Suggested Syllabus on Religious Education" prepared by Professor Harrison S. Elliott and published in the issue of RELIGIOUS EDUCATION for October-December, 1940. The necessity for considerable adaptation before this syllabus, devised for the use of experts, could be transformed into a questionnaire addressed to laymen will be apparent to all who have studied it.

The syllabus begins by inquiring into the existence and grounds of dissatisfaction with the present program of religious education. There is an implicit assumption that such "dissatisfaction"

as exists is that of religious persons and is caused by the imperfect results obtained by our present educational program. In a study of the opinions of an unselected group allowance must be made for the occasional individual who is opposed to religion and hence will be "dissatisfied" if a program of religious education meets with too great success but well pleased at its failure.

The grounds for dissatisfaction, as suggested in the syllabus, are of two different types. Some of them consist of statements of failure to achieve a desired outcome of the educational process, such as "the lack of religious convictions among the graduates of church and public schools." Others of these suggested grounds for dissatisfaction are not really statements of failures but rather of causes of failure, such as the "limited time given to religious education in the church and synagogue" or "the absence of direct religious teaching in the public school." A differentiation had to be made between the judgment of the individuals studied on the success of our present program in religious education and their opinions about the important causes of imperfect success or of failure.

The cooperating groups were therefore asked first to express their personal judgments as to the sort of results—poor, fair, or good—which are now being achieved by our program of religious education in realizing certain generally accepted objectives in the lives of boys and girls of high school age and younger. The objectives listed were: (1) Reaching a large portion of American children of the age under consideration with a program of religious education; (2) retaining the interests of adolescents; (3) leading young people to as-

\*Professor of Practical Theology, Bexley Hall, Kenyon College, Gambier, Ohio.



sume the responsibilities of adult membership in church or synagogue; (4) helping boys and girls to achieve an adequate philosophy of life based on religious convictions; (5) helping boys and girls to make moral choices on the basis of religious motives; and (6) guiding boys and girls to a personal experience of the divine presence and power by whatever means their religious groups emphasize—prayer, worship, conversion, the sacraments. . . .

It will be noted that the terminology of the syllabus has undergone some modification and that objectives five and six just stated are additional statements of ways in which religion may be expected to function in the lives of growing persons.

Opportunity was also given for the expression of judgment as to the success being reached toward any other objective that might be suggested by the participant.

Next those participating were asked to state whether they regarded certain suggested factors as important or negligible causes of our limited success, or whether they were doubtful as to their significance. The factors suggested, all except the first being derived from the syllabus, were: (1) the negative or destructive influences of home and family life; (2) the inefficiency and low standards of the educational programs of church and synagogue; (3) the limited amount of time given to religious education in the church and synagogue; (4) the demands of the public school upon the time of children, pushing religious activities out of their time schedule; (5) the "godless" character of the public school; (6) the negative attitudes toward religion of certain public school teachers; (7) the absence of religious worship in the public school; (8) the absence of direct religious instruction in the public school; (9) the elimination of religious aspects of our culture in the teaching of history, the social studies, literature, etc., in the public school; (10) the failure of the

public school to include religion in a program which is planned to meet every educational need of the pupils; (11) the inadequacy of the democratic and social values taught in the public school in meeting the need for religion; (12) the increasing secularization of American life; (13) opposition in the community to religion or religious institutions. The participants in the study were then asked to indicate which two factors they considered the most significant and to add others which they regarded as contributory toward the limited success of our present program.

Finally, an attempt was made to gauge popular opinion on some of the procedures now being advocated or experimented with. Those who favored the attempt to make religion an integral part of general education were asked to express their judgment—negative, positive or uncertain—on five proposed plans; (1) weekday religious education by religious agencies but on public school time; (2) giving of school credit for religious study pursued under religious auspices; (3) consideration of the religious factors of our life and culture where they naturally belong, in the teaching of history, the social sciences and literature; (4) teaching in the public school those elements of religious belief on which all religious faiths agree; (5) making religion an integral part of education through parochial or private schools in connection with particular faiths.

Those who favored concentrating on religious education in connection with a particular faith and institution were questioned as to their opinions on (1) developing a system of parochial or private schools in connection with particular faiths; (2) concentrating on strengthening the program of religious education in church and synagogue while utilizing the public school as at present constituted for general education, or (3) securing more time for religious education during the week by reducing the length of pub-

lic school sessions. It was also made possible to advocate the combination of several of the suggested programs and to make additional suggestions.

A tabulated summary of the results of this study of public opinion is appended to this article for examination by those who are interested in studying it in detail.

It is obvious that there are certain limitations to the value of any conclusions from these data, two of which may be noted at this point. Because of the limited time available it was possible to canvass the opinions of less than two hundred persons—32% of whom were upper-classmen in two public high schools, 41% students in two liberal arts colleges and the remainder members of various adult groups. All of them lived in the State of Ohio, and only a few resided in large cities. It is very likely that the proportion of Roman Catholics and Jews among them was less than is true of the American population as a whole. The background and experience of the high school pupils canvassed has doubtless been somewhat restricted and lacking in variety, although this characteristic would not be true of the college and adult groups.

Furthermore the necessary simplicity of this study results in some uncertainty concerning the grounds for the judgments expressed. For instance, when a participant states that in his opinion the "godless character of the public school" is not an important cause of our failures in the task of religious education, he may mean that in his opinion the public school is not "godless" or he may mean that its "godlessness" has no significant effect upon the results of religious education. His support of some particular proposal may signify either ignorance of the arguments against it or else knowledge of these arguments together with the conclusion that they are not valid.

In spite of these and other limitations any insight into the point of view of the general public, such as may here be

gained, is bound to have significant value for the religious educator. It indicates where the judgment of the laymen and that of the experts agree and where they differ, where new proposals will be welcomed and where they will be opposed, and hence where fuller knowledge and enlightenment may be needed.

An examination of the opinions expressed as to the effectiveness of our present program of religious education reveals that the percentage of those who regard the results as "good" is comparatively small; four fifths of them grade the results as only "fair" or actually "poor." It would seem to follow that we can count on a consensus of opinion that improvement is needed, and further that proposals designed to effect such improvement will receive a sympathetic hearing and, if approved, general support. The religious educator is therefore not under the necessity of demonstrating to the public this truth which it already fully recognizes.

There is, however, one feature in these replies which may be somewhat surprising and suggest the need of further exploration; this feature is the uniformly more favorable judgment on our present system expressed by the high school pupils as compared with their elders. We can, on the basis of this study, only guess at the explanation. It may be that these younger persons have not yet attained that sense of perspective and objectivity which would enable them to discern the weaknesses of the system in which they are now immersed. Or it may be that our present program does rather fully meet the felt needs of younger boys and girls and that the unfavorable judgment of college students and adults is due to their own failure to grow religiously after leaving high school. In any case it is not without significance that a goodly proportion of these high school pupils, whose opinions must reflect their own immediate experience, are confident that they have derived from religion an adequate philosophy of life, help in moral

crises, and a sense of the reality of God.

Most of the additional objectives suggested by those participating in the study were subordinate and contributory to those already listed. One of the high school pupils added that our program of religious education should provide facilities for entertainment and recreation which might lessen the appeal of disreputable places and activities—a suggestion that bears every mark of being derived from direct observation and the consciousness of a need to be filled—but perhaps, also, echoed the thought of some adult.

In our interpretation of the opinions expressed on the factors involved in our imperfect accomplishments in religious education we must remember, as has already been pointed out, the ambiguous nature of a negative answer. Of the factors suggested the first relates to the home, the second and third to the church school and allied agencies, the last two to the influence of the community, and the intermediate ones to the effects of public school education.

Of all these factors suggested the consensus of judgment seems to have been that the growing secularization of our American life is most destructive in its anti-religious influence. On the other hand definite opposition to religion in the community was regarded as almost negligible.

It is also interesting to note the degree of importance attributed, especially by adults, to the irreligious or anti-religious influences of home and family life. There is somewhat general agreement that the limited amount of time given to religious education is one of the causes of its limited success, but it is somewhat surprising that the inefficiency and low standards of our present program of religious education seemed of great importance only to the adults. Among high school and college students the preponderance of opinion was in the opposite direction.

The characteristics of public school education which contribute most to our

imperfect results in religious education are, according to the participants in this study, the elimination of the religious aspects of our culture from the subjects where they would naturally be considered, the failure to include religion in an education supposed to be as broad as life itself, and the demands made by the school upon the time of its pupils. The high school pupils themselves, however, dissented from their elders in regard to the significance of the last point.

There was also general agreement that no importance was to be attributed to the supposed "godlessness" of the public school nor (except among the adults) to the attitudes of the teachers themselves. The adults also seemed to regard the absence of religious worship and instruction as significant and expressed their opinion that the democratic and social values taught by the school are not adequate to take the place of religion—but the younger people did not agree in these particulars.

Very little originality was shown in the suggestions made of the other factors bearing upon the imperfect success of our education in religion. Most of them were descriptions of definite points of inefficiency in our church schools. One college student did, however, suggest the neglect of personal devotions, another the results of the study of science and history, and a third the irrelevance to life of religion, at least as taught in the church school.

Not all of those participating in the study indicated which of the suggested factors were, in their judgment, of most importance. It is worthy of note, however, that the influences of the home, our secular culture, and the limited time devoted to our program of religious education were regarded as having more bearing upon our failures than any of the supposed defects of our public school system.

As the appended summary will show, many of those participating in this study, especially the adults, found that they

could not classify themselves as to their estimate of the relative importance of making education in religion an integral part of general education or of concentrating on religious education in connection with a particular religious faith. Some likewise insisted on expressing approval of proposals made by both schools of thought. However, certain conclusions from our study are probably justified.

A marked preference for the attempt to integrate religious with general education was revealed. Religious educators favoring this plan may be assured of a considerable measure of popular support for their proposals. As a matter of fact, every suggested undertaking, except the parochial school, was approved by all groups, the college students dissenting only in regard to the weekday church school. Evidently the general public is unfamiliar with or unconvinced by the arguments against the teaching of religion and about religion in our public schools and those educators who believe that such an undertaking is impossible or impractical have ahead of them the task of convincing the people at large of the validity of their point of view.

Those of the second group naturally approved the strengthening of our present program of religious education in church and in synagogue while utilizing the public school for general education. The release of time by the public school was approved by high school students and adults, but not by the college group. The parochial or private school system was not favored as an exclusive method, although a number of persons, especially of high school age, expressed their approval of it as an addition to rather than a substitute for our public schools.

A wealth of proposals designed to improve our present program of religious education was forthcoming from the participants in this study. Some of them were again merely elaborations of programs already suggested, as, for example, concrete ways in which our

church schools might be improved. Greater parental support for the church school, the study in high school of the history of religions or of the Bible (this from a college student taking his first systematic biblical course), greater co-operation between the public schools and the various faiths, securing ministers of religion as special speakers before high school classes, the omission of periods of special religious emphasis, the elimination of denominational schools, and (were it possible) compulsory church school attendance were included among the measures proposed—some of them feasible, some perhaps impractical—but all of them indicative of real interest in the problem and of public support for any plan which promises to increase the effectiveness of our program of education in religion.

The questionnaire used in this study follows, together with a tabulation of the answers given by percentages expressed in the nearest integer. The abbreviation "H" represents the high school group, "C" the college group, and "A" the adult group respectively.

#### A STUDY OF "THE PLACE OF RELIGION IN ELEMENTARY AND SECONDARY EDUCATION"

The purpose of this study is to learn the opinions of the general lay public on certain questions which are being discussed by religious educators.

##### I

Below are stated some of the commonly accepted objectives of the program of religious education in church, synagogue, etc. What results are being achieved in the attempt to realize these objectives in the lives of boys and girls during their years in grade and high school? Give your judgment by underlining one of the three answers:

poor      fair      good

What results are being achieved toward the objective of:

1. Reaching a large portion of American children of the age under consideration with a program of religious education?

H. ....	10%	70%	18%
C. ....	15	68	17
A. ....	42	55	3
Total (persons) 21	65	13	

2. Retaining the interest of adolescents?

H. ....	18	65	13
C. ....	55	42	3
A. ....	49	51	0
Total .....	41	52	5

3. Leading young people to assume the responsibilities of adult membership in church or synagogue?

H. ....	18	39	43
C. ....	38	44	14
A. ....	36	58	3
Total .....	30	46	20

4. Helping boys and girls to achieve an adequate philosophy of life based on religious convictions?

H. ....	10	55	35
C. ....	47	40	13
A. ....	45	49	6
Total .....	35	46	19

5. Helping boys and girls to make moral choices on the basis of religious motives?

H. ....	13	62	25
C. ....	39	56	5
A. ....	28	58	10
Total .....	28	59	12

6. Guiding boys and girls to a personal experience of the divine presence and power by whatever means their religious groups emphasize, e.g. prayer, worship, "conversion," the sacraments.

H. ....	28	30	38
C. ....	46	46	8
A. ....	51	46	3
Total .....	41	40	17

Add here any other objective which you regard as important and indicate how fully it is being achieved.

(Discussed above.)

## II

Below are stated some of the factors which are being blamed for the imperfect results of the present program of religious education. Give your judgment as to whether or not each of these factors is an important cause of such imperfect results by underlining one of the three words:

	no	doubtful	yes
1. The negative or destructive influences of home and family life.			
H. ....	33%	30%	35%
C. ....	46	14	40
A. ....	12	25	63
Total (persons) 32	22	45	

2. The inefficiency and low standards of the educational programs of church and synagogue.

H. ....	42	35	20
C. ....	37	28	35
A. ....	15	43	39
Total .....	32	34	33

3. The limited amount of time given to religious education by church and synagogue.

H. ....	13	53	33
C. ....	30	27	43
A. ....	18	14	68
Total .....	20	32	47

4. The demands of the public school upon the time of children, pushing religious activities out of their time schedule.

H. ....	53	18	28
C. ....	31	18	51
A. ....	24	22	54
Total .....	36	20	44

5. The "godless" character of the public school.

H. ....	50	30	18
C. ....	44	34	22
A. ....	39	34	24
Total .....	44	32	21

6. The negative attitudes toward religion of certain public school teachers.

H. ....	58	28	12
C. ....	40	34	26
A. ....	24	28	48
Total .....	41	29	28



7. The absence of religious worship in the public school.

H. ....	38	35	25
C. ....	39	31	30
A. ....	16	34	49
Total .....	32	34	34

8. The absence of direct religious instruction in the public school.

H. ....	28	38	33
C. ....	49	16	35
A. ....	22	28	46
Total .....	36	25	37

9. The elimination of religious aspects of our culture in the teaching of history, the social studies, literature, etc., in the public school.

H. ....	33	28	35
C. ....	23	26	51
A. ....	18	22	60
Total .....	25	26	48

10. The failure of the public school to include religion in a program which is said to meet every educational need of the pupils.

H. ....	15	43	40
C. ....	18	34	48
A. ....	24	18	58
Total .....	19	32	48

11. The inadequacy of the democratic and social values taught in the public school in meeting the need for religion.

H. ....	45	30	23
C. ....	30	32	38
A. ....	12	30	54
Total .....	30	31	38

12. The increasing secularization of American life.

H. ....	23	20	57
C. ....	24	30	46
A. ....	21	28	51
Total .....	23	27	50

13. Opposition in the community to religion or religious institutions.

H. ....	60	25	13
C. ....	77	13	10
A. ....	46	28	22
Total .....	62	21	14

Add here any other factor to which

you attribute some of the imperfect results of religious education.

(Discussed above.)

Go back to the previous page and check the two factors which you consider to be the most important causes of the imperfect results of religious education.

Factor Number	Per cent by whom checked			
	H.S.	Col.	Adult	Total
1 .....	18	16	27	19
12 .....	13	18	15	15
3 .....	20	10	15	14
2 .....	18	14	6	13
4 .....	10	14	15	13
8 .....	13	16	6	12
9 .....	15	10	12	12
10 .....	13	12	9	11
6 .....	10	2	6	6
11 .....	5	4	9	6
13 .....	13	4	0	6
5 .....	8	4	0	4
7 .....	8	2	0	3

### III

How shall we attempt to meet this problem and to increase the effectiveness of our program of religious education?

Religious educators belong in general to one of two schools of thought:

(1) Some seek to make education in religion an integral part of general education;

(2) Some would concentrate on religious education in connection with a particular faith and institution, such as church or synagogue.

Do you agree, in general, with group (1) or (2)?

	Group 1	Group 2
High School .....	60	38
College .....	56	44
Adult .....	50	38
Total .....	56	40

If you belong to group (1) would you favor (underline your answer):

1. Weekday religious education by religious agencies but on public school time?

## RELIGIOUS EDUCATION

	no	doubtful	yes
H. ....	5%	18%	48%
C. ....	28	16	16
A. ....	6	9	42
Total (persons)	14	14	35

2. Giving of school credit for religious study done under religious auspices?

H. ....	10	13	45
C. ....	14	10	38
A. ....	3	6	45
Total	10	10	42

3. Consideration of the religious factors of our life and culture where they naturally belong, in the teaching of history, the social sciences, and literature?

H. ....	3	25	40
C. ....	4	8	52
A. ....	0	9	45
Total	2	14	46

4. Teaching in the public school those elements of religious belief on which all religious faiths agree?

H. ....	0	10	33
C. ....	12	8	40
A. ....	3	0	57
Total	5	6	41

5. Making religion an integral part of education through parochial or private schools in connection with particular faiths?

H. ....	15	43	10
C. ....	26	14	18
A. ....	21	21	15
Total	21	25	14

If you belong to group (2) would you favor (underline your answer):

1. Developing a system of parochial

or private schools in connection with particular faiths?

	no	uncertain	yes
H. ....	15	15	20
C. ....	40	4	6
A. ....	24	12	9
Total	27	10	11

2. Concentrating on strengthening the program of religious education in church and synagogue while utilizing the public school as at present constituted for general education?

H. ....	2	20	28
C. ....	2	6	40
A. ....	3	6	42
Total	2	8	36

3. Securing more time for religious education during the week by reducing the length of public school sessions?

H. ....	20	10	20
C. ....	26	14	10
A. ....	18	6	24
Total	22	10	17

It will be noted that advocates of the parochial or private school may belong to either group (1) or (2).

Irrespective of which group you belong to, state here any other proposal in religious education which you would favor:

(Discussed above.)

Would you favor combining any of the proposed programs mentioned above? If so, enumerate them.

(Answers included in tabulation above.)

If you do not object, please sign your name on the line below. Otherwise, leave it blank.

## A COMPREHENSION TEST ON THE LORD'S PRAYER

ROBERT STUART\*

VERBATIM reports of the Lord's Prayer as written by juniors, and reported by Professor Myers in *Teaching Religion Creatively* (pages 187 ff.), aroused interest in the subject. The writer was leading a class of junior boys in saying the Lord's Prayer, and he noted that they did not repeat the prayer as written, or even meaningfully. An interest in testing as a tool in guidance work suggested a means of solution; a modern concept of God and Jesus' teachings about him was the immediate goal; and a creative view of the educational process provided the impetus for investigation.

The Lord's Prayer is used in all our churches and church schools. It is repeated at almost every service with more or less enthusiasm, at times audibly, usually confusedly or at least desultorily. What this prayer means to primary children and even juniors who mumble, "Our Father, which chart in heaven, hollered be the name," etc., etc., is questionable. Their ideas are apparently as jumbled as their voices. If children are taught the prayer, it seems obligatory that they should get the best interpretation from the very first and not a jumble of words and wrong meanings.

Church school leaders must consider seriously whether in this special case of the Lord's Prayer, as with all their material, they are helping people grow in knowledge and appreciation of a loving, sustaining Father and are reflecting in their teaching the highest concept of God and man that they know. Creeds, curricula and philosophies are of course none of them ends in themselves; they are all *helps* in leading to a Christian way of living.

No matter what place Jesus holds in the theological structure of individual re-

ligious leaders, he does stand head and shoulders above all great moral and ethical leaders of all time as the supreme teacher. His greatest teaching was his life, but his actual teaching methods were also the most keenly analytical and truly scientific in their adaptation to present conditions and in their interpretation of life experiences.

Jesus was of all men closest to God, and he saw the vital and pressing need of a closer harmony between man and his fellows and man and God. And this simple prayer was the natural outgrowth of seeking for an ideal expression of the prayerful when they pledge themselves anew to God's good cause.

The Lord's Prayer occupies a unique and important place in the service of the Christian church: It is the "epitome of the whole gospel" (Tertullian of Carthage), and its universal usage has made it almost a sacrament of the church. Bishop Latimer has called it "the sum and abridgement of other prayers." Jesus' simplicity was not that of ignorance but of a profound understanding of the very elemental principles of living. This is accepted by Christians as the supreme type of prayer, and it is essentially creative!

The test itself was devised by a group of research students in an eastern school of religious education. On the left side of the page the phrases or sentences of the prayer were written and opposite these were four possible interpretations of the original phrase or sentence. These concepts were not originally products of the writer's imagination, but were those which children had actually said in repeating the prayer or used when writing it out. It was found extraordinarily difficult to construct the test, or instrument, and it went through many stages before it finally appeared in its present form. In the process of construction it was referred to sixty students and faculty members for com-

\*Director of Religious Education, First Congregational Church, Springfield, Mass.

ments and criticisms. In making the test the author and his advisors had in mind for each section of the prayer one correct meaning in keeping with the modern interpretation of the God of love; the others were felt to be definitely wrong. The following instructions prefaced the test:

"The Lord's Prayer is written on the left side of the page. Opposite each phrase are written four possible meanings. Mark with an X the one of these which best explains the sentence or phrase in the prayer as you understand it. Please work alone."

There are ten sections in the test. The first section is as follows:

- |   |  |
|---|--|
| 1. Our Father<br>which art in<br>heaven | 1. Jehovah the God<br>of Hosts<br>2. Our God who is<br>up in the sky<br>3. Our loving God<br>and Father<br>4. Our God who is<br>far away and<br>above all. |
|---|--|

This instrument was used in seven Con-

necticut church schools, four Congregational, two Methodist, and one Episcopal; about one thousand pupils took the test. Average scores were, Primary 43% of "right" answers, that is, answers agreeing with "our" interpretation, Junior 48%, Intermediate 56%, and Senior 67%. Students of religion averaged 77% and teachers 75%.

One object in the use of this test is to discover what conceptions of the Lord's Prayer exist in the minds of pupils. It is in this sense diagnostic. Knowing their thought, the teacher or leader can then more intelligently help them to richer and fuller understanding of it and to greater joy and satisfaction in its use. But there is another value. It may well become the basis, or starting point at least, for a unit of work on the Lord's Prayer or on the teaching of Jesus. This would naturally involve a searching of the Gospels and the use of music, art, poetry and similar sources, and also the relation to God and to others.

Copies of the test may be obtained from Professor A. J. Wm. Myers, 90 Sherman St., Hartford, Conn.

## BOOK REVIEWS

### THE Y.M.C.A. AND THE SOCIAL SCENE

KEENY, S. M., *Editor*, *Toward Christian Democracy. A Profession Takes Its Bearings.* Association Press, 212 pages, \$2.00.

PENCE, OWEN E., *The Y.M.C.A. and Social Need. A Study of Institutional Adaptation.* Association Press, 360 pages, \$2.75.

All worthwhile organizations have their critics. It is not often, however, that broadly significant criticism issues from

those officially identified with the organization in question. These two books are interesting examples of institutional self-analysis, offered, in the one instance as the Summary Proceedings of the Forty-Seventh Conference of the Association of Secretaries of the Young Men's Christian Association of North America, meeting in Toronto, and in the other as the judgment of a Senior Secretary of the National Council of the Y.M.C.A.'s after many years of intimate contact with the Movement.

*Toward Christian Democracy* is no

more than it purports to be, a summary record of an unusually interesting meeting. It reflects the enthusiasms and the doubts of a group of men ardently committed to a cause and sobered by the immensity of their task in serving it. It is the report of an adventure, for the delight and edification of those who shared in it rather than the ordered exposition of any truths, old or new. It is a case record of the deliberations of a group of religious leaders moderately well-informed as to the wider setting in fact and theory of the issues they discussed, an "experience meeting" rather than a significant social investigation.

But it would not be fair to the book thus to dismiss its contribution. It is the record of a serious and carefully planned effort: "the appraisal of where we are as a Movement in our work with the youth of our day, especially in the relationship to democracy and religion." It was preceded by two study outlines, one on the needs of youth, the other on democracy. The religious issue was introduced by Gregory Vlastos, in a series of addresses, only one of which appears in this volume, admirable for clarity and vigor of statement, dogmatic but, judged by the discussions which followed, remarkably convincing. The book also contains addresses by Paul Kellogg, Alexander J. Stoddard, and H. A. Overstreet. The theme most often recurring is that of democracy. Indeed the outstanding contribution of the book is the report of R. E. G. Davis on "Democracy and the Y.M.C.A." and the analytical and searching questions which it raised, questions to which the answers given are inadequate but stimulating.

Dr. Pence's book, *The Y.M.C.A. and Social Need*, is exceptional in its breadth and penetration. It is both scholarly and practical, both critical and constructive. In its step by step analysis of the interrelationship between Y.M.C.A. and community it not only reveals the author's intimate knowledge of institutional and social history but at the same time makes beautifully clear the remarkable extent to which, and the excellent reasons why, the Y.M.C.A. is little more than the creature of its environment, the expression of Protestant middle class idealism, earth-bound by its worship of material success.

Sociologically it is a brilliant and convincing study of institutional adaptation, brutal in its use of facts to convict a religious organization of the sin of worldliness, yet never seeking either to excuse or to scold, nor yielding to the temptation to moralize. "Blessed are the wounds of a friend." No "outsider" could have known enough so unerringly to point the weaknesses of a great organization. None but a trusted colleague could have won the wide attention and gratitude which leaders in the Association have already accorded the author of this book.

It is welcomed by the Association not as a case-study in sociology but as practical enlightenment. For, not satisfied with analysis only, Dr. Pence goes on to list and characterize the major institutional patterns which have developed in the Y.M.C.A. and their adaptations. He then raises the question, so vital to all organizations, "Can institutional adaptations be controlled?" Hurling the gauntlet in the face of history, he answers in the affirmative, suggesting a variety of methods. In the concluding chapter he lists nine crucial areas of adaptation, warning of the dangers that exist in each, and out of the wealth of institutional and cultural experience reviewed, pointing the direction in which in each instance he personally feels the adaptation should and could be guided.

This book should be read and studied in every Y.M.C.A. in North America. It should be required reading in every basic course in Sociology as the best of available case studies in institutional adaptation.

Arthur L. Swift, Jr.



#### RECENT PUBLICATIONS OF THE PROTESTANT EPISCOPAL CHURCH

*The Pastoral Series*, edited by R. S. Chalmers and B. McK. Garlick, published by Morehouse-Gorham Company, New York, 1940.

*Lessons on the Life of our Lord Jesus Christ.*

*The Christian Life of Faith, Love, and Duty.*

*Privileges of the Christian Sacraments. How the Church Began.*

*The Life and Work of the Church.*

For each course, a Teacher's Manual (.10), a pupil's Work Book (.70), a



Catechism (.35) and one or more reference books.

*Work Book Series*, published by Morehouse-Gorham Company, New York, 1940. Eleven work books for Juniors and Junior High School students. Three new issues:

*Confirmation Made Interesting*—R. S. Lambert and Flora S. Fender.

*Our Family, the Church*—George B. Scriven.

*Christian Symbolism*—Alice M. Bookman.

*The Christian Living Series*, edited by Lala C. Palmer and Leon C. Palmer, published by Morehouse-Gorham Company, New York, 1940. In this departmentally-graded series two recent publications:

*Workers of the Kingdom of God*—Second Junior Course, Teachers Manual \$1.00, Pupil's Leaflets .75.

*Christian Life and Conduct*—First Senior High Course, Teacher's Manual \$1.00.

*Parish Educational Program*, by the National Council, 281 Fourth Avenue, New York.

A wall chart—*Guide Lines* to a Parish Educational Program and three supplementary statements, Guides I, II, and III. .50.

Religious educators may be encouraged by the purpose of the editors of this Pastoral Series of educational texts to make the minister an educator, and a pastor responsible for the growth of his people. Instead of depending upon lay workers for the presentation of church teachings this series expects the rector to open up the subject each Sunday, and then to give teachers the responsibility for further discussion and guidance of pupils in work book studies. The system of work books shows a desire to give pupils occasion for study and response as well as listening to adults. The work books are attractively printed and most of them are of the loose leaf type allowing for flexibility in use. There are abundant materials for teachers and pupils to enrich their experience and to guide their activities.

One is delighted to see the carefully prepared chart, "Guide Lines for a Parish Educational Program." It outlines objec-

tives, typical life experiences, teaching methods, and available helps for each age group from the beginners to the adults—a fine comprehensive picture. There are detailed suggestions and references for every part of the program. Mechanically the setup is excellent.

But when one examines the content, the assumptions, and the types of experience which are planned, one's reactions will vary greatly, according as he is a churchman believing in conformity to tradition and depending upon a transmissive indoctrinating procedure, or as he seeks release of personality and plans for creative experience. If the endpoint is to make young people familiar with creeds, services, symbols, and other ecclesiastical formulae and practices the techniques are admirable. If one fears indoctrination, and uncritical loyalty to group pressures, as detrimental to Christian democratic development one may question the system at every point.

God is assumed as a familiar acquaintance of all, but is left as a vague, blurred image. The unique character of the human Jesus is lost in the overshadowing of a mystical Lord. The fellowship of a church gives place to the mechanics of ritual and hierarchical organization. The beauty and transforming power of Christian faith and love are displaced by a dazzling lot of abstract virtues. Instead of following a developmental process of learning, helping growing individuals to evaluate their enlarging experiences there is an attempt to impose adult formulations of truth and to gain adherence to group customs. There seems to be a feeling that the sacred and divine must be described in undefinable formulae and honored by mysterious ceremonials. Religion is treated as a traditional belief rather than a continual and changing appreciation of and adjustment to the underlying realities of our universe and of the on-going life process.

The shortcomings of this particular denominational religious education program are common to most but are more clearly evident in the logical development of formal expressions which this ritualistic church has followed. There is a need for rooting all religious ideas and practices in racial experience but they must also have

support in current life. The test of their vitality is the degree to which they condition individual and collective behavior. The values and truths of religion must be discoverable in the common experiences of life, and the total picture which religion presents must be consistent with the total picture which science and all of the learnings permit us to develop. This Protestant Episcopal system does not focus attention on the spiritual values and truths continually emerging in all phases of life's experience but concentrates too much upon conventional forms inherited from the past. It fails thereby to reveal the well of living waters.

Ernest J. Chave.



AUBREY, EDWIN E., *Man's Search for Himself*. Cokesbury Press, 218 pages, \$1.75.

Dr. Aubrey presents a Christian answer to man's basic inquiries about himself. The book contains analyses of individuality, socialization, integration, and freedom. The discussions of man's solitariness and of freedom are especially good. The dilemmas disclosed are referred to classic Christian concepts for solution.

The book is not an educational treatise, yet the substance of it, apart from its theological content, is couched in terms very familiar to religious educators. In the wide context in which they are set in this book they are fresh and stimulating, and rich in penetrating insights.

Mr. Aubrey uses every weapon in his arsenal of knowledge to achieve his purpose. Scientific, artistic, literary, and theological categories and concepts jump to the task on equal footing. This may occasion difficulty for the reader, and may very well spoil the book for him; but it has the value of knitting modern knowledge into the fabric of religious thought, and of making the social scientist's language less technical.

Here and there in the book the educator may have occasion to question some of his dearest assumptions. For example, the child-centered emphasis may need some qualification in the light of dynamic interpretations of the cosmos and history, or in the light of historic cultural and spiritual enterprises.

There are points in the book at which the reviewer became uneasy and watchful. He would like to have had more on the genesis and development of the individual's uniqueness. Also, despite the professed purpose of the book, the ease with which theological concepts such as the Holy Spirit, sin, and salvation come to the rescue of the self makes him wonder how much these had to do with the creation of the self's dilemmas. He also feels that a little more from the very able author's pen would have made the suggested answers as useful to, for example the Jew, as to the Christian; and that the very wide and universal grounds on which the analyses are made call for more than a sectarian way out. However, Mr. Aubrey's keen mind and dynamic faith will reward anyone for the reading of his book.

Angus H. MacLean.



BAYS, ALICE A., *Worship Programs in the Fine Arts*. Cokesbury, \$2.00.

This is a useful piece of work. Here are 37 worship services developed around masterpieces of art. Of these, 13 are based upon paintings, 8 upon sculpture, 16 upon hymns. Eleven of the masterpieces are reproduced in the book. (Why not twice that many?) The hymns represent various phases of the religious life from prayer and worship through personal dedication to social concern and patriotism. The authors are as far apart as St. Francis, Watts, Maltbie Babcock, Oxenham and James Johnson the Negro.

The programs usually follow this pattern, though with sufficient variety: Prelude—hymn tune of musical selection; a hymn related to the central theme; prayer and response; unison scripture reading; a related poem; special music; story of the artist or author and interpretation of the selected work of art; the hymn sung (if the theme is a hymn), or a related poem read; a litany or prayer.

The interpretations are scholarly, sympathetic without being sentimental, and excellently adapted to the needs of young people. The short bibliography in the Introduction will be helpful to leaders who wish further backgrounds. The book is to be heartily recommended.

Albert E. Bailey.

BROWN, WILLIAM ADAMS, *A Teacher and his Times. Scribners*, 391 pages, \$3.50.

A delightful revelation of an engaging personality and a significant review of the last fifty years of American and world religious life. Dr. Brown has been in most of the movements of these years. He knows how to evaluate them and how to introduce us to the men who have been the leaders. We are strangely reminded again of the heresy trials and of the low type of political trickery to which Christian men are sometimes ready to resort when defending the faith. It is some satisfaction to feel that it would be impossible today to persecute such men as Briggs, Francis Brown, and McGiffert.

In these times of disagreement regarding war attitudes it is refreshing to have a presentation of the wholesome, spiritual view which was taken by most of the church and ministry in the Great War. Dr. Brown disposes of the absurdity that the clergy were damning the Kaiser and preaching war. There were, of course, a few violent men, but most of the religious leaders felt the solemn responsibility of the crisis. Dr. Brown's own statement in 1936 on the responsibility of the church is most pertinent today, especially its protest against absolutes.

Vigorous partisans will not approve of the irenic spirit in which Dr. Brown surveys the movements of the half century. Here is a Presbyterian who is able to find meaning in "the whole world of sacramental religion"; a pronounced theist who appreciates the religious motive in humanism and exhorts his fellow confessors to overcome the movement by making more effective the social truth which it expresses; a Protestant who finds definite hope in the recent ecumenical efforts for church unity; an evangelical who realizes the social conditions of all spiritual development.

To religious educators one of the most important parts of the book will be the treatment of philosophy in relation to education. The author deplores the divorce of psychology and sociology from philosophy. He feels that we have become lost in statistical techniques. We have made method an end rather than a means. We have forgotten the content of educa-

tion: what is it worth while to know? He pleads for a philosophy that will take all these results and still seek to find wisdom: "I tried to work out a philosophy which would restore to theology its central place as a unifying principle of life as a whole." He recalls Royce reduced to silence in a meeting of philosophers because they had adopted a set of definitions which ruled out his philosophy at the outset. It is interesting that he finds Dewey opaque and Whitehead simple (!)

His plea for theism is intensely practical. He believes that the only answer to the theory that man belongs to the state is the affirmation that man belongs to God. The sense of a divine character and destiny is the basis of democracy against totalitarianism. The religious education of the freeman is to the freedom of the service of a divine Righteousness.

Theodore G. Soares.



COFFIN, HENRY SLOANE, *Religion Yesterday and Today. Cokesbury Press*, 174 pages, \$1.75.

In six lectures delivered recently on two important foundations Union Seminary's brilliant president traces through the past fifty or more years the factors that have been outstanding in their influence upon religion, showing in the case of each what trend it gave to religious thought, how this trend was later modified by other factors, and what position he believes the church at present may reasonably hold.

The subjects of the lectures are Evolutionary Science, The Divine Immanence, Biblical Criticism, Religious Experience, The Social Conscience, and The Church. They are characterized by frequent quotations from the best thinkers in many fields and by penetrating interpretation. The general character of the conclusions reached is suggested by the following extremely brief summarizing statements: Whatever the cosmic processes may be doing men must be made over by religion. The doctrine of immanence is useful but we need also "God towering above man." God's "complete self-unveiling is in Christ, and is recorded in the Scriptures." The best way to promote democratic living is to teach the central beliefs of the Gospel, but the complete realization of God's reign lies beyond history. "The

church must be a critic of current life."

The clearness, vividness, and conciseness of Dr. Coffin's style, and freedom from technical terms, make this a book that will interest and instruct the general reader, while it contains for the specialist or the scholar a rich supply of mental *pabulum*.

Frank P. Hiner.



CURTISS, JOHN SHELTON, *Church and State in Russia*, Columbia U. Press, 442 pages, \$4.00.

Many glib generalizations have been offered to explain the eclipse of the church in Russia after the fall of the empire in 1917. However, those who desire an objective and well-documented account of the relation of the church and state in Russia from 1900 to 1917—the background to the revolution—will find much help in this book by Dr. Curtiss.

The opening chapter gives a concise summary of the thousand years of the church and state from the beginning of Christianity in Russia in the ninth century. It is significant that Christianity entered Russia by way of the Eastern church, where the influence of the state in the affairs of the church was much greater than in the west. This pattern remained dominant through the centuries.

While the author gives due recognition to recurrent liberalizing tendencies within the Orthodox Church, he is driven to the conclusion that by granting economic privileges to the church and by hampering its rivals, the state put the Orthodox Church greatly in its debt. The church on the other hand supported the ruling powers by its teaching and its rites. By the device of the Over-Procurator (who was called the "eyes of the Tzar"), the monarch was able to control the policies of the church. "When that state collapsed in ruins, its fall would inevitably drag its handmaid, the church, to the edge of the abyss."

Roland W. Schloerb.



DEFERRARI, ROY J., *Editor, Vital Problems of Catholic Education in the United States*, Catholic University of America Press, 231 pages, \$2.75.

Thirteen lectures, by as many authors,

delivered during the Summer Session of the Catholic University of America in 1939, in celebration of its semi-centennial. The general plan in each discussion is to outline Catholic practice, to indicate the problems which Catholic education faces, and to propose needed improvements. The volume gives evidence of a frank and wholesome self-criticism and should be useful in helping the Catholic communion to improve its educational program. Non-Catholic religious groups will profit by comparing their problems with Catholic experience and by this stimulus to self-examination and appraisal.

The position taken by the authors of this volume are summarized in the following paragraphs: Catholic education finds itself in radical opposition to the prevailing empirical and experimental philosophy in general education. Catholic education has found it difficult to submit to standardizing agencies which represent the authority of non-Catholic bodies or the state, though it concedes that such pressure has been generally beneficial. In spite of its parochial system upon which the church depends for preserving the Catholic faith, one-half of Catholic children are in public schools. The church feels the financial pressure of having to pay taxes to state-supported education and at the same time support the parochial school, though free transportation, textbooks, and medical care are provided in ten states. The average elementary teacher has no professional training, such courses as she takes on an in-service basis being alien to her field. Catholic secondary education is almost wholly of the academic type and therefore not suited to 80% of its youth. "No more than a dozen Catholic colleges in this country are as good academically as the better non-Catholic institutions," though the emphasis of the Catholic college upon dogmatic religion is felt to supply the element which the American college most needs. In the field of graduate education the American Council on Education ranked Catholic institutions in the lowest third. These institutions have produced few research scholars of distinction.

Catholic theologians and religious educators are criticized for imposing theological content and method upon religious

guidance, for employing group procedures at the expense of individual guidance, for the absence of any scientific course on character development in graduate schools or teacher-training institutions, and for a lack of social and self knowledge as well as consideration for contemporary life. An estimated loss of a half million members annually raises the question as to whether the fault may not lie with the teachers of religion. Catholic educators err in assuming that knowledge is goodness. To Catholics there has seemed to be antagonism between Catholic belief and experimental psychology with the result that few Catholics are represented in the learned psychological societies. So long as the Catholic scholar recognizes the boundaries between faith and reason, Catholic institutions should develop scientific research. Catholic education stresses the need of cooperation among many agencies, with primary emphasis upon the family.

One gets the impression from these lectures that the Catholic Church looks upon education chiefly as a means of propagating the Catholic faith. The chief points of tension are in finance, the pressure of non-Catholic standardizing agencies, relation to the state, and the conflict of Catholic dogma with a philosophy of education based upon a scientific method.

*William Clayton Bower.*



DIBELIUS, MARTIN, *The Sermon on the Mount*. *Scribner's*, 148 pages, \$1.50.

This important book raises again the much-debated question: What shall we do with the Sermon on the Mount? Morris, an English poet who died just before the first installment of the World War, declared the Sermon to be "sweet, impossible precepts." Archbishop Magee, who flourished in the first part of the nineteenth century, considered the Sermon "impracticable" and not meant to be taken literally. Tolstoy, a contemporary of both these judges, held that our human failures lay in the fact that we never honestly obeyed the precepts of Jesus given in the Sermon. And so the debate has gone.

Holding that the Sermon is the most comprehensive expression of the Christian attitude, Professor Dibelius sees in this fact the reasons for the attacks made upon it. As a full revelation of the will of God,

it is perhaps impossible for man to "perform it in its full scope, but we are able to be transformed by it." In the application of the Sermon to today's problems, Dostoevsky, Tolstoy, and Kierkegaard come under review in the author's discussion of the Sermon's ever renewed interpretation.

The book is admirably fitted for discussion groups and presents in an elementary and informal way the method of form-criticism.

*C. A. Hawley.*



EAVEY, C. BENTON, *Principles of Teaching for Christian Teachers*. *Zondervan*, 346 pages and index, \$2.75.

This is the approved textbook on pedagogy of the Evangelical Teacher Training Association. The author is Chairman of the Department of Education and Psychology at Wheaton College.

Dr. Eavey's purpose is "to present a view of teaching that is entirely in harmony with the evangelical point of view." Such teaching is termed "Christian teaching;" they who are called (Eph. 4:11) to practice it are "Christian teachers;" its curriculum is Bible-centered. Man being dead in trespasses and sins, Christian nurture is never sufficient; a conscious experience of conversion is necessary.

Among the various definitions given of Christian teaching is the statement that it "is the introduction of control into experience in terms of the teachings of Jesus." The learner's present experience is to be controlled, not by the learner, but by the teacher. "The teacher must be master of the means of control by which the learning of the pupil is started, directed, changed, or stopped. This mastery will enable him to get pupils to do what is best at the time it should be done and in the way that is most effective." The teacher, relying upon the Bible as the "inerrant, inspired Word," determines what is best to do.

The reader may feel that the author has tried to reconcile the results of modern investigations into the nature of the learning process and character education with a conviction that it is necessary to indoctrinate pupils with a particular theology and a particular view of the Bible.

*George L. Chindahl.*



EDWARDS, MARGARET D., *Child of the Sun. A Guide Book for Teachers*, Beacon Press, 82 pages, 50 cents.

*Child of the Sun* is a dramatic and interesting story concerned with the life of perhaps the first believer in one God. Based on Egyptian archeological findings the life of this young pharaoh is especially interesting to children from 9 to 15 years of age. It gears in with their day school training where they have no doubt been entranced by the history of old Egypt and the findings in King Tut's tomb. Since there was a close relationship between the Hebrews and these neighbors on the south it gives an excellent background in which a better understanding of the Old Testament belief in God and a kinship to other religions may be fostered.

The story and the guide book for teachers will be welcomed by all who have used *Beginnings of Earth and Sky* and *Beginnings of Life and Death*. The guide book is especially helpful in its suggestions of methods of introducing the course, planning worship services and correlating hand work and dramatic activity. These aids have not only taken advantage of reliable psychological theory but are based on actual experience with this material and this age group.

Francis W. Brush.



EDWARDS, RICHARD H., *A Person-Minded Ministry*. Cokesbury Press, 253 pages, \$2.00.

This book is the outgrowth of lectures and conferences conducted by the author in various parts of the country. Dr. Edwards is well known for his books, his eighteen years as Executive Secretary of the United Religious work at Cornell University, and for his fruitful lectures at many places of learning. It may well be, however, that he will be longest remembered for this volume.

That it is timely is obvious from the title which exactly describes it. In a world gone mad over totalitarianism, we need to be reminded that, after all, value roots in personality.

There is a moral and religious enthusiasm in these pages usually found only in preaching at its best. The groundwork in

personal counseling, careful study, and long meditation, delivers it from sentimentality and superficiality. Its constant reference to Jesus, and its perfect familiarity with the Gospels in particular, reveal the deep springs from which it flows. "Flows," in this connection is an apt word, for the structure and language are as limpid and clear as a pure, deep-flowing stream. Beauty, refreshment, cleansing, are on every page. But its prime value is its utility.

After an introductory chapter—one of the best in the book—"Person-Mindedness," Dr. Edwards divides the rest of the book into two parts. The First Part consists of "Four Processes Essential for Creative Relationships," viz., "Achieving Togetherness," "Getting and Facing Facts," "Realizing the Meaning of Facts," "Acting on the Basis of Facts." The Second Part is entitled, "Four Functions of a Person-Minded Minister," which are, "Personal Counseling," "Quickener and Guide of Voluntary Groups," "Creative Partner in a New Social Order," "Interpreter of Eternal Personal Values." The closing chapter is, of course, "Preparation for a Person-Minded Ministry." People engaged in the training of ministers will find this last chapter more of a challenge to the task than a blue-print for its execution.

Frank Otis Erb.



FREEMAN, ELLIS, *Conquering the Man in the Street*. Vanguard, 356 pages, \$3.50.

Dr. Freeman is very definitely anti-Nazi. He can see nothing good in Mr. Hitler's person or party. This very readable book, which makes an excellent psychological analysis of propaganda, is itself as naked an illustration of propaganda as one could wish. The function of the propagandist is to "conquer the man in the street," to cause him to develop a blind love for and a loyal adherence to the cause. Hatred against the enemies of the cause doubles the strength of the attitude.

Using the European situation as background, Dr. Freeman examines the American scene, which is the real purpose of his book, and finds here the same roots

which produced Fascism in Europe. The safeguard, so far, lies in one essential difference: in Europe the dictator alone (or his representative) may be heard; in the United States opposing sides may be heard. From the one approach mob action results; from the other group action. A reader is led to feel an undercurrent of recommendation that the most important ingredient in democratic living is an open and informed mind, and that the principal, perhaps single, responsibility of education is its development.

Laird T. Hites.



GILMORE, ALBERT F., *Who Was This Nazarene?* Prentice-Hall, 331 pages, \$2.75.

Dr. Gilmore retells the life of Jesus, drawing his materials uncritically from the four Gospels and Paul's writings. He has produced an easy to read, intelligible story, in a style that represents a nice blend of scholarship and consideration for the average reader.

The distinguishing characteristic of the book lies in the author's sharp dualism: Mind and matter; and in his complete acceptance of Mind and utter denial of matter. As examples: "So spiritually illumined was Mary's thought that she rose above the human law of generation" (p. 31). "Jesus' spiritual understanding of God and His omnipotence gave him complete control over material phenomena" (p. 80). "It is the living Christ, the unchanging Truth, that resurrects thought, lifts it out of its materiality into the atmosphere of Mind, where all eternally exist" (p. 108). "He (Jesus) knew matter to be but the subjective state of the mortal or carnal mind" (p. 136).

The author is a perfect guide to the life and meaning of Jesus. He not only has a master-key in his confident right hand, but he applies it to every lock, omitting none. He is a perfect guide *if his assumption be granted*.

H. Lewis Batts.



HADHAM, JOHN, *Good God*. Penguin Books, 41 East 28th Street, New York, 117 pages, 25 cents.

This little book by an English author seems to have been written to show that

God favors democracy, to strengthen soldier morale, and to kindle desire for a just peace. It could have been designed either to undermine many beliefs of the churches or to help persons who find believing difficult. It may be just a play-time product of an original and active mind. The writer indicates that his aim is to figure out what God is like and "what on earth he is up to at the present moment." At any rate, in a semi-humorous and unique way he has put into two hour's reading a fairly complete philosophy of God and his world, though he speaks of it as "only sketches."

God, the author tells us, when he saw that knowledge of him would destroy men's independence, solved the problem by the clever device of putting his spirit into man. To overcome another difficulty, and because he desired the experience, he decided to enter the world himself "accepting the form and limitations of a human life." His responsibility for our completion and perfection made future life necessary. God is interested in whatever promotes the development of free persons, not in dictatorships nor in some of England's doings. "*We* may have won the last war. *God* certainly didn't."

The book is humorous, well written and extremely interesting. Books that are thought-starters, Dr. Lyman Abbott used to say, are books worth reading. If he was right this one should be read.

Frank P. Hiner.



INFORMATION SERVICE. Department of Research and Education, Federal Council of Churches, 297 Fourth Avenue, New York City. (F. Ernest Johnson, Editor.) Published weekly ten months in the year at \$2.00 per annum. (A special introductory subscription of seven months now costs \$1.00.)

This *Information Service* contains the results of the research work of the Federal Council's Department of Research and Education. Special studies are reported in monograph form. Brief, factual articles appear in regular numbers.

This is a compact and highly dependable source of facts about the social questions which are today crucial and which are always vitally important to religious people.

For years church people have felt the need of accurate and adequate information when social issues arise—information of the type they must have in order to form intelligent ethical judgments. They should decide for themselves what is the Christian procedure in a contraverted situation. Because of their numbers and the prestige of their communions their influence is great. It is essential that it be intelligently and wisely used. For this reason such agencies as the Department of Research and Education have been set up. The work that goes into the *Information Service* is efficient and the product is inexpensive. It should be more widely utilized.

Laird T. Hites.



JAMES, E. O., *The Social Function Of Religion*. Abingdon-Cokesbury Press, 312 pages, \$2.50.

The purpose of this study is "to interpret the integrative function of religion in terms of the eternal verities which, as I believe, are enshrined in Christianity." This integrative function of religion is postulated in the conviction that since "in the last analysis social evil is rooted in human character it is the first business of religion to bring man into a right relationship with the God Who is Love."

The approach is anthropological. The two hundred and ninety-one bibliographical references and citations give authoritativeness to the conclusion of so distinguished a scholar and firm believer in the historic Christ that "consequently the part played by religion in society throughout the ages is relevant to the consideration of the function that it can and ought to perform in the present and the future" and that Christianity is superior to the pre-Christian religions because "in the Christian revelation this sacred order has found its ideal and finds expression in a divine fellowship of redeemed humanity bound together in relation to responsibility, mutual service and love toward all mankind as children of a personal Creator who is the God and father of the redeemed."

Chapter VII is an illuminating presentation of the origin and status of Italian Fascism, National Socialism in Germany, the Turkish National Movement and Na-

tionalism in Spain. Marxian Materialism is evaluated in Chapter VI. If these modern national religions represent a backward trend, the reader finds encouragement in the "zigzag line of advance" since "progressive development is not a uniform continuous upward march toward a goal." In a distracted age religion will, however, not achieve its purpose and function in "anything less than the in-breaking on human history of God Incarnate bringing to a world undone the gift of a new and endless life."

While the point of view throughout the investigation is teleological and the methods idealistic, yet the end and ideal may be realized through a dynamic Church because "it is the divinely ordained community which has been redeemed from self-interest by a supreme act of self sacrifice, and called to manifest in the world a fellowship of faith and trust, of loyalty and love, finding expression in service to God and man."

Leonidas W. Crawford.



JAMES, FLEMING, *Personalities of the Old Testament*. Scribners, 632 pages, \$3.00.

The author is professor of the Literature and Interpretation of the Old Testament at Berkely Divinity School. The material included in the book was given as the Hale Lectures at the Seabury-Western Theological Seminary. The personalities discussed are: Moses, Joshua, Deborah, Gideon, Samuel, Saul, David, Solomon, Elijah, Elisha, Amos, Hosea, Isaiah, Micah, Jeremiah, Ezekiel, Second Isaiah, Haggai, Zechariah, Malachi, Ezra, Nehemiah, and certain other anonymous writers or groups of writers designated as the Yahwist, the Deuteronomists, the Priestly writers, the Chronicler, the wise men, the writer of Job, the Preacher, and the author of the book of Daniel.

Obviously the book is more than just a series of unconnected biographical sketches. It is really a literary history of Israel written around either the writers of the books or the chief characters who march across the pages of the Old Testament.

The method of the author is uniform throughout. He first locates his character chronologically, and recreates the historical and social setting in which he must

be seen to be understood. The main facts of his life and work are then given and his importance in the developing life and thought of the Hebrew people is assessed. Professor James is thoroughly familiar with the best critical work of modern scholarship, frequently finding it necessary to state variant opinions on mooted points and to set forth either his agreement with one or the other or the rejection of both in favor of a theory of his own. On the whole his tendency seems to be to give credence to the traditional views where these seem naturally to fit the character he is discussing.

The book is a blending of the critical, factual approach with the homiletic or didactic. It is more scholarly than most homiletical treatments of these ancient worthies, and is more homiletical than the more scholarly critical discussions. There are a great many footnotes which one with scholarly interests may want to follow out, yet these in no way reduce the readability of the material.

It seems to me just about an ideal combination of the scholarly and the practical, popular interest, for the use of religious educators. It would make an excellent basis for a year's work in an adult or older young people's class, or for use in leadership training classes. It could likewise be very well used as collateral reading in the more elementary college courses in Biblical Literature. Many a serious-minded layman would greatly enjoy reading this book, and there is no doubt that it would prove at once enlightening and stimulating. It has excellent bibliography lists and maps. There is a fine human quality exhibited in the writing that makes these characters of the Old Testament come alive.

Charles S. Braden.



KELLY, ROBERT LINCOLN, *The American Colleges and the Social Order*. Macmillan, 380 pages, \$2.50.

Dr. Kelly, who recently retired from the office of Executive Secretary of the Association of American Colleges, has long been known and honored because of his mastery of the matters with which his office has dealt. His attention to what has been going on in the colleges has been both indefatigable and keen. He possesses

more information about them than anybody else in all the world. This long and unique experience has left in his mind a deposit the main parts of which he now shares with the general public. What, he asks, are American colleges for? Have they, on the whole, fulfilled their purpose? What changes have they undergone, and why? How have they dealt with the shifting interests and problems of the encompassing society? What are the more acute educational issues of the time, and how are the colleges handling them? In his treatment of these questions, the author utilizes an enormous array of data, and he passes judgment upon almost every actual or proposed academic policy.

There is a bibliography of 23 pages; likewise an index that extends to 10 pages. Yet even these extensive clues to the author's sources leave many allusions unexplained; occasionally individuals are mentioned without naming them. Doubtless this, as well as some abruptness or staccato in the treatment of some topics, is to be explained by two circumstances—the book is written for the intelligent public rather than for experts and researchers, and the content is so vast that compression into a single volume is inherently difficult. On the other hand, the disadvantages of compression not seldom are offset by strikingly original epigrams, and by personal opinions that for directness and intensity are like rifle shots.

Nothing in the book is more impressive than the brief Preface, in which Dr. Kelly eloquently expounds his academic credo. The purpose of colleges, he maintains, is to promote the general welfare. This purpose requires them to develop with the community, not as segregated parts of society. They must be expected to reflect the contemporary social level; nevertheless they must at the same time strive to raise it. "They have the function of serving as balance wheels, thermostats, governors in the total machinery of a free society. The colleges help to steady the ship of state. But they are more than balance wheels. They are also dynamos for the generation of power. . . . If they do not immediately and institutionally attain social ends, they arouse some of their members to the realization of social needs." This applies particularly to public opinion, which may or

may not coincide with either "the national genius" or the nature of man and of the universe. Hence, "the liberal colleges are obligated to seek and find what they believe to be enduring values, and base their programs upon them."

The colleges are represented as, on the whole, fulfilling this mission. They have overcome the narrowness with which higher education in America started; the rashness that has left parts of the country dotted with the graves of would-be academic institutions has been succeeded by planning; separatism has yielded to cooperation, the Association of American Colleges being a prime instance; true experimentation has begun to replace both standpatism and hasty innovations; methods of teaching have improved; the student's personality is touched upon more sides, and essential religion remains dominant even though religious forms have receded. The American college of today is both an expression of the continuity of American culture and a genuinely new creation. Particularly vivid evidence of this creativity is contained in a remarkable chapter on "The Growing Influence of the Arts."

The volume can be looked upon either as the self-revelation of an individual who has been a significant part of that about which he writes, or as an essay in the philosophy of education. As a portrait of the author's mind, the work is fascinating from beginning to end. It everywhere arrests attention, whether or not one assents to its vigorously expressed opinions, and whether or not it goes to the bottom of the social dynamics to which its title refers. Readers who approach the book from a critical sociological standpoint, however, may not find everything that they look for. Some of them, for example, might desire a discussion of the dynamic phase of the one-sided social composition of student bodies. Dean Johnston's research in this field is neither discussed nor referred to in the bibliography. The significance of the labor movement for society and therefore for higher education might be regarded by some readers as entitled to explicit recognition. Not all readers will be able to see that recent changes in the management of corporations indicate that "the breach between the capitalistic system and democracy is being healed" (p. 321). Dr. Kelly's

sympathy with college executives who complain of "paralysing taxes upon corporations" and of "confiscatory taxes upon private wealth and income" (p. 296) is understandable, but one might desire an analysis of the relation of colleges to society at this point. One might desire also an exposition of the economic assumptions that lead the author to condemn college graduates who have failed to follow the teachings of John Bates Clark and other economists who are named.

The problem of what to include within a work of this kind may well have been a difficult one for the author. He has chosen to discuss chiefly the concerns that have furnished subject-matter for meetings of college executives. Without questioning the wisdom of this choice, one may be allowed to indulge one's curiosity as to Dr. Kelly's opinions upon a number of matters for which he did not find room. It may be assumed that the colleges have significant relations to such current actualities as anti-evolution laws; the spread of military training; the Supreme Court decision in the Hamilton and Reynolds case; the tension that centers around "peace strikes" and around the American Student Union; the membership of college teachers in the American Federation of Teachers; the consideration by the American Association of University Professors of the functions of the faculty as a part of "the administration"; the new relations between students and teachers that have been manifested in various student-faculty conferences, of which the one at Detroit in 1930 may serve as a specimen; finally, the pressure of the religious-education movement upon the colleges, largely through the Religious Education Association.

A further word with respect to the last-named item will be appropriate here. As soon as the R.E.A. was organized it instituted inquiries into the religious aspects of higher education in the United States. An amazing situation was uncovered. Few of the colleges that professed religious purposes were giving academic standing to the study of either religion or the Bible. That this condition has materially changed is due in no small measure to agitation set going by the Association. Moreover, the Association and its magazine, through unremitting discussion and publication,



have been an important factor in bringing about not only changes in curricula, but also the adoption of religious counselling and the establishment of pastoral functions through such organs as foundations, student pastors, and directors of religious activities.

George A. Coe.

\* \* \*

MAIER, WALTER A., *Peace Through Christ. Concordia*, 364 pages, \$1.50

These radio messages were broadcast over 160 stations from October, 1939, to April, 1940, in the Seventh Lutheran Hour by the Professor of Old Testament at Concordia Theological Seminary, St. Louis, Mo. About 170,000 letters were received from listeners during the season, indicating a wide interest in these broadcasts.

In his foreword the author says: "Many regard our broadcast as the voice of conservative Biblical Christianity, pleading for the faith once given, emphasizing Christ's blood-bought salvation as the only hope of the race, indicting all attempts to minimize the Savior's deity and His atoning blood." Dr. Maier is militant in his defense of the faith against communists, fascists, modernists, infidels, skeptics, etc. He is firm in his conviction that we are living in the last days, and that wars will not cease from the earth until Christ comes again. In these vigorous presentations there is strong emphasis upon the necessity of faith in Christ, and upon holding the correct doctrines with regard to His person and work.

Rolland W. Schloerb.

\* \* \*

MUNITZ, MILTON K., *The Moral Philosophy of Santayana. Columbia U. Press*, 116 pages, \$1.75.

One who has dipped into a few of his twenty volumes may derive the impression that Santayana seeks truth and beauty rather than goodness, for his carefully fashioned sentences turn and explore such notions as *essence*, *being*, *reason*, and *spirit*. Dr. Munitz shows the error of such an impression.

A complete reading reveals moral philosophy as first philosophy for Santayana. The persistent pursuit of skeptical doubt, the dialectical examination of human

speculations, the flights into fancy, all these are undertaken "the better to understand the conditions and limits of human happiness." Somewhat in the manner of Spinoza.

Santayana's combination of hedonistic moralism and disillusion is what makes him remarkable. He cannot believe that the world was made for man; yet he refuses to believe either that some other world is more congenial or that annihilation is good. He finds reason to doubt the truthfulness of creeds, even the dicta of Science; yet he avoids irrationalism. He beholds the flat contradictions of competing ideals; yet he flies neither into nihilism nor to supernaturalism.

The author of the present commentary detects some inconsistencies in the system which enables Santayana to accept certain premises from Buddha, Diogenes, Augustine and Schopenhauer without jumping to their ethical conclusions. Munitz agrees with earlier critics in reporting a vacillation between naturalism and agnosticism, etc. Some of these inconsistencies can be ironed out by reckoning with Santayana's own development (which the author divides into three main periods). There remains, however, a conflict between Platonic dualism and naturalism.

The author has chosen to discuss Santayana very largely in Santayana's own terms. Consequently a reader who is puzzled by the peculiar Santayana connotation of *essence* and *reason* will not find here a translation into some other language. The chief value of the treatise lies in the comprehensiveness of reference which corrects interpretations based upon the partial reading which most readers have given Santayana.

Wayne A. R. Leys.

\* \* \*

NELSON, ERLAND, *Student Attitudes toward Religion. Genetic Psychology Monographs*, 1940, 22, pp. 323-423, Provincetown, Mass.

This monograph is based on the writer's dissertation (1937 Ph.D.) at the University of Nebraska.

Four Attitude Scales designed by L. L. Thurstone and colleagues were used in the study: Attitudes toward Sunday Observance, toward the Church, toward God as Reality, toward God as an Influence on

Conduct. The scales are made of statements running from negative to positive attitudes and scored from 0 to 11.0. The investigation covered 3758 students in 18 colleges and universities, including 4 state universities and 14 denominational colleges. The findings as a whole show students definitely religious in their general tendency, the following means indicating the average scores of the total group:

Sunday Observance—Mean score 5.77—the middle or indifferent position; Church—Mean score 8.88—decidedly favorable. God as a Reality—Mean score 7.93—belief definite but not strong; God as Influence—Mean score 8.08—stronger attitude than sense of Reality.

In the four areas women showed slightly more favorable attitudes than men. In the State universities the tendencies are not much different from the denominational schools, their combined means being 5.09, 8.53, 7.60, and 7.40 in the four areas. On the average, freshmen scored higher than seniors, but no radical change is found at any level. In analyzing his findings the author shows that in Attitudes toward the church only 55 persons were found in the lowest four intervals of the scale, while 3,464 were in the upper four intervals; less than 5% showed atheistic attitudes while 57% showed strong belief in God; about 6% felt no influence of God on their conduct while 61% expressed a feeling of strong influence; the most negative position was found in attitudes toward Sunday observance.

The last paragraph of the monograph contains an interesting summary, describing the mythical "highly religious student" as found by the statistical indices, "Such a student would more likely be found in denominational colleges than in state universities, probably at a Catholic or Adventist college, in the freshman class rather than among upper classmen, among college women rather than among men, among conservative students rather than among liberals, among students who strongly approve the college now attended, among students who are active in campus religious activities, possibly among N.Y.A. students, and her home is probably a church parsonage." This conclusion is an excellent illustration of failure to differentiate between types of religious belief, putting people in general classes

without recognizing the wide variations in belief in the broad categories. One would like to know how far religious tendencies reflect social patterns, and how far and in what ways they indicate intelligent discriminations.

The study might have been strengthened, for instance, by having the students check a list of definitions of God, indicating the meaning of the concept to them. The objective test needs also to be supplemented by interviews to discover reasons for evident tendencies. It reveals need for further studies, giving adequate proof that these can be profitably made. Too many students seem to be conformists, and too many seem to be in an uncertain middle area, but what are their specific needs? Endorsement, or lack of endorsement, of statements on these scales provide fine occasions for deeper penetrations into attitudes and understandings of students.

*Ernest J. Chave.*



PHILLIPS, GODFREY E., *The Gospel in the World*. Cokesbury, 237 pages, \$2.00.

Religious leaders who desire their approach to the study of missions to be positive will welcome this book. Americans demand impulsive action and prefer to read action stories. They seldom appreciate the more laborious method of discovering the right and wrong approaches to action. This author speaks from first hand missionary experience, and, especially in the last five chapters, he gives the positive characteristics of missionaries and of the missionary approach.

Ministers, and religious educators in general, have been expected to know the Bible before they made any preparation in the development of religious concepts. When they studied comparative religions, too often it was that other religions might be compared unfavorably to the Christian religion. If we think of science under its three simple requirements—positive facts, experimenting with them, and unbiased statements concerning them—then this author uses the term "science of missions" advisedly, and tries to make his book conform to the scientific approach.

It will be disappointing, however, to discover that Mr. Phillips carries over into his book the unscientific background

of our religion. In Jesus, he believes, God made himself known as never before and "in the nature of the case cannot occur again." Many have come to know Jesus and to experience him as a living example of the possibility of any life lived completely in companionship and harmony with God. In an age of scientific approach in missions, we might be careful to speak of the *living Christ*. The author's emphasis upon the literally physical resurrection as one of the few necessities of Christian theology is disappointing.

Granted this unfortunate background, the author presents a stimulating preliminary study for an understanding of the missionary enterprise.

*Sarah B. Jennings.*



RALL, HARRIS FRANKLIN, *Christianity: An Inquiry into its Nature and Truth*, Scribners, 363 pages, \$2.50.

While many will read this book because it was a selection of the Religious Book Club or because it was the \$15,000 Bross Prize Winner, it should not be overlooked by anyone seeking a living faith. Out of its pages speaks a man who, as he says, has learned from colleagues and students in his 25 years of teaching at Garrett Biblical Institute, and who has been in intimate and constant touch with those other aspects of culture, particularly the scientific.

The original purpose for which this book was prepared "is as an introduction to theology for those who conceive that discipline as rooting, indeed, in the past, but as oriented to the problems and needs of the present." It is written for religious leaders, for college or theological students, or for the general reader who is "seeking to make his faith both honest and intelligent."

The method is a combination of the historical, empirical and critical, and as the subtitle suggests is always an Inquiry. Historically, it aims to "make clear what the Christian faith really means"; empirically, it demands "that the questions raised be honestly faced, with a mind open to truth from every source"; critically, it undertakes "the bringing to bear of every resource of mind upon the historical and empirical data thus presented."

Dr. Rall calls his position the new supernaturalism or the new theism, using the terms interchangeably. It differs from neo-supernaturalism in its appreciation rather than depreciation of the world view man reaches through the use of his reason, yet the terms are so similar that they can easily be confused. Therefore I would prefer to call it the new personalism. I believe this name is preferable to new theism also, because new theism has included those who think of God in impersonal as well as in personal concepts. Here, however "Christianity is a personal-ethical monotheism: the ultimate is spirit, is person, is one and is good." It stems from the position of Borden Parker Bowne. It interprets the inorganic and organic in terms of the personal, at the same time condemning those who interpret the personal level in terms of the inorganic or organic. One must never forget however that it is a *new personalism*.

The questions raised are at times stated in traditional terms but this fact should not lead you to expect the same old answers. The style is clear, readable, logical, complete. The book is thoroughly documented with chapter bibliographies and indexed by names and subjects. As you close it you are convinced that Dr. Rall is "more concerned about Christianity as a living faith than as a doctrinal system, and more about what the doctrine is trying to say than about the exact form of its expression." Whether they agree or not it gives a faith which has many important implications for religious educators for it will greatly influence the religious thinking of our day.

*Francis W. Brush.*



WILLIAMS, JOHN PAUL, *Social Adjustment in Methodism. Teachers College, Columbia U.*, 131 pages, \$1.60.

One of the most surprising results of this careful study by the questionnaire method of the Methodist Episcopal churches in Springfield, Mass., is "that those Methodists who are reluctant to face the demand for change by no means have the 'balance of power' in Springfield" (page v). "It is commonly supposed that the social pronouncements represent a militant minority. This supposi-

tion is not true of the Methodists whose opinions were studied" (86). This tends to confirm the reviewer's conviction that the church is ready for a more liberal and more advanced religious and social leadership than many ministers suppose. It is interesting that a slightly larger percentage of members disagreed with the idea of three persons in the Godhead than ministers (25 to 22) though it is comforting to know that on the nine questions on belief the ministers are usually more liberal than the members (p. 14). To the question "Can you point out significant, specific ways in which you think the church should strive to make alive and real in the life of the world today the thing which you have said is the central thing for which it stands? Just what are the practical ways in which the church can carry out this thing?" the 122 Official Board members put first religious education and the 38 ministers put it second. It will be a good day for the church when it lives up to this judgment and gives the attention to religious education that in their united opinion it deserves.

This is a thought provoking study both for the Methodist Episcopal church and for other denominations as well.

A. J. W. Myers.

## BOOK NOTES

BAKER, ARCHIBALD G., *Editor*, *A Short History of Christianity*. U. of Chicago Press, 279 pages, \$2.00.

There was a distinct need for this book. Religion can never be separated from history, and especially is this true of Christianity. The continuing church is a part of history. With this history the leaders in our churches are not over-familiar. To remedy this situation this "Short History" comes to meet a very real need. Being a composite work, the highest authorities in this subject in the University of Chicago have pooled their knowledge in an excellent book clearly and simply written. It is well arranged for study classes in adult religious education.

BREEN, MARY J., *The Party Book*. A. S. Barnes, 354 pages, \$2.50.

Any one, at any age, on any occasion, will find here excellent advice on how to plan "that party," as well as unusual and usual forms of invitation, games new and old, for lively and more quiet participants, and menus ranging

from simple seasonal refreshments to elaborate party dinners.

The book is refreshingly new, prepared with sound good sense throughout. The copyright is in the name of the National Recreation Association.

\*\*\*

BROWN, KENNETH I., *A Campus Decade*. U. of Chicago Press, 133 pages, \$1.50.

The "decade" begins in 1930, when Dr. Brown became president of Hiram College, and ends in 1940, when he left that campus to assume the guidance of a larger institution.

During that decade the faculty of Hiram experimented with a plan for intensive courses. In 1930 students took the traditional five or six three hour courses each semester. In 1940 they elected a single field of intensive work, and a supplementary field of less intensive concentration—not more than two courses at a time. The plan evolved slowly, under constant self-criticism by the faculty, and seems now to be reasonably well established.

While the book is written to describe the evolution of the study plan, Dr. Brown weaves into it his own wholesome philosophy of higher education, and suggests the place of the small church-related college in the total educational scheme.

Here is a carefully reasoned, brightly written book, which deserves very wide reading.

L.T.H.

\*\*\*

BUTTRICK, GEORGE A., et al., *Preaching in These Times*, The Lyman Beecher Lectures for 1940. Scribner's, 179 pages, \$2.00.

It is now seventy years ago that Henry Ward Beecher gave the first in the long and honorable series of "Yale Lectures on Preaching." This year the tradition of having one eminent master of the art of homiletics give the lectures has been broken; six masters of the craft have each given one lecture—Dr. Buttrick, Ernest F. Tittle, W. Aiken Smart, Arthur H. Bradford, Elmore M. McKee, and Edwin M. Potat. This reviewer hopes this method may continue, at least in alternate years.

\*\*\*

CARCOPINO, JEROME, *Daily Life in Ancient Rome*. Yale U. Press, 342 pages, \$4.00.

Written in French by the Director of the Ecole Francaise de Rome, translated and with the addition of maps, illustrations, and scholarly notes, this monumental work describes for intelligent laymen as well as for scholars the ordinary life of the citizens and workmen of ancient Rome.

The subject matter is divided into two sections; one dealing with the physical and moral background of Roman life, the other with the daily routine. The extent and population of the city, its houses and streets, its society and cultured classes; marriage customs and the place of women in the family, careful sections dealing with education and with religion—all give as faithful pictures as the famous archaeologist-author can reconstruct.

CARROLL, ROBERT S., M.D., *What Price Alcohol*. Macmillan, 362 pages, \$3.00.

Ten years ago twelve percent of persons who applied for insurance in a large company were rejected because of "heavy alcoholic indulgence." The percentage is now thirty-four. "More than one-fifth of all United States mental patients are alcoholics."

The use of alcohol is increasing rapidly, and for numerous reasons, of which two interacting reasons are prominent: social stimulation, and escape from severe personality pressures. Serious enough trouble arises with those who can "take their drink or leave it," but the more severe problem lies with that ten percent of drinkers who can "take their drink but cannot leave it." The social problem cries for solution.

Dr. Carroll canvasses the reasons for indulgence, describes its effect on various types of personality, and then presents the social and medical treatment at present in use for salvaging as much as possible of the wreckage.

L.T.H.

CHAMBERLAIN, WM. DOUGLAS, *An Exegetical Grammar of the Greek New Testament*. Macmillan, 233 pages, \$4.00.

The title of this book is somewhat misleading since this grammar has only seven pages dealing with exegesis. The rest of it is no more of an exegetical work than other Greek grammars are. The book is adapted to students with a limited knowledge of Greek. The cases are dealt with as eight in number instead of five, in line with the best scholarship. The author's translation of the future perfect passive in Matthew 16:19 as "shall have been bound" instead of "shall be bound" should occur in all translations of the New Testament. The treatment of prepositions and conjunctions is not abreast the latest meanings discovered for some of these words.

ELLENWOOD, JAMES LEE, *Look At the "Y," Association Press*, 155 pages, \$1.50.

Ellenwood is a state Y.M.C.A. secretary who knows at first hand the very excellent job the Young Men's Christian Association is doing. Incidentally, he has a flair for popular writing. It is hard to lay this book down. It tells in anecdotal form how a local Association does its work. Splendid, easy reading.

FORBUSH, BLISS, *With Cymbals and Harp; a Study of the Book of Psalms*. Committee on Religious Education of Friends General Council. 251 pages, \$1.00.

The author undertakes to meet two needs, that of intellectual understanding of the Psalms, and that of their devotional use. For both he is to be commended. The measure of his success in the second objective must remain in part an individual matter; it is not in any case negligible. Also his effort to make the Psalms more intelligible has achieved much, although it is marred by numerous inaccuracies and insufficient familiarity with Old Testament scholarship. A serious er-

ror of exegesis is the effort to relate the Psalms to definite historic events; their genesis is very largely ritual; and where they did arise in definite occurrence, that event is lost beyond identification.

GARDNER, HORACE J., *Let's Celebrate Christmas*. A. S. Barnes, 212 pages, \$2.50.

No reader of this book need be at a loss in the planning of a Christmas party—games, carols, plays, poetry, great stories for vocal reading, all are here in profusion. In like manner, no one who has any questions to ask about Christmas customs, or symbols, or legends need search further—they are all here, brought together from all Christian lands.

Mr. Gardner has written an excellent source book, an exceedingly good re-source book, and one which would make an ideal gift.

GATES, CALEB FRANK, *Not to Me Only*. Princeton U. Press, 340 pages, \$3.00.

Sixty years ago a young American named Gates went to Turkey. After twenty years of educational, missionary, and relief work experience, he became, in 1902, president of Robert College in Istanbul. Thirty years later he retired.

His book is more than the autobiography of a man; it is the biography of a college and of a nation. He witnessed massacres, wars, and deportations. He watched political life develop from a corrupt sultanate into the vigorous Turkish Republic of modern days. He pays high tribute to Robert College, whose prime purpose is to "help boys become men," and to its faculty, and describes the processes by which its objectives have been achieved.

For a vigorous, understanding, and sympathetic treatment of the whole Near East question as Turkey enters into the picture, we are indebted to this clear-sighted author.

GLOVER, GLORIA DIENER, *Letters to a Young People's Leader*, Abingdon, 135 pages, 75 cents.

Paul H. Vieth requested that this book be written for the use of church leaders of youth. Its form is that of an interchange of letters between a young youth leader and his former teacher. It weaves together in an interesting and simple way essential information about selection of aims, understanding of youth, qualities of a leader, choice of topics and material, class procedure, and sources for further reading. The book meets a real need for material which can be placed in the hands of the average leader of youth who feels that he has neither time nor understanding for doing much reading of Leadership Training literature.

HAROUTUNIAN, JOSEPH, *Wisdom and Folly in Religion. A Study in Chastened Protestantism*. Scribner's Sons, 175 pages, \$2.00.

Professor Haroutunian has more hope of impressing the atheist than the average Christian



in this unique book which is iconoclastic, yet in a sense fundamentalist.

He is, of course, for justice and mercy, for goodness and virtue in conduct, but he places his main emphasis on humility, on a deep sense of sin, and a profound trust in God. Ethics without the metaphysics of the Bible is futile and empty, according to the author. Pity and sympathy are not enough; compassion is truly the emotion that stands out, and complete objectivity plus realization that human life is and will always remain essentially tragic is also necessary.



HARRIS, ERDMAN, *Introduction to Youth. Macmillan*, 221 pages, \$1.75.

Adults are responsible in certain ways for youth; not to make their decisions or lead their lives, but to stimulate them to make wise decisions for themselves, and to develop motives and outlooks on life that will lead to successful living.

This is a book for adults, a popular book, which suggests by illustration and precept what the needs of young people are, and how their adult guides can meet their questions, appeal to their emotions, stimulate their thinking—"guide" them wisely.

This reviewer has already appropriated half a dozen case illustrations from Dr. Harris' rich collection to employ in his own guidance work with youth. L.T.H.



HAWKINS, GAYNELL, *Education for Social Understanding. American Association for Adult Education*, 207 pages, \$1.25.

This book is really a personalized analysis of social work as seen in studies of social agencies and practices in a number of Middle West communities. The central interest is the educational role of social agencies as they relate themselves to the larger public problems of community living. The emphasis of the author is not on technique and machinery for social ends, but rather on the larger objective and basic philosophy of social work and its implications for adult education. Included in the study are: analysis of community organization in a number of cities, notably St. Louis, the labor movement in relation to social work programs as in Flint, Michigan, the educational responsibility of social work as it touches volunteers, board and committee members, and the client, conferences as educational mediums, education for social action, and related subjects.

Anyone desirous of information on the educational significance of social work will find the book informative and challenging. R.G.H.



JONES, S. S., and MYERS, D. P., editors, *Documents on American Foreign Relations, World Peace Foundation*, 1940.

This is the second of the annual volumes which, in the words of the editors, is planned to provide a year-to-year collection of the chief current source material bearing on the foreign relations of the United States. It covers the period from July 1939 to June 1940. In its

848 pages are compressed over 500 carefully edited documents consisting, among others, of messages by the President and members of the Department of State, treaties, executive orders, and acts of Congress. Together they cover practically every phase of American foreign relations. These materials are topically arranged to cover not only the political relations with Europe, the Far East and Latin America, but also the subjects of trade, finance, American neutrality and national defense. This volume is an encyclopedia of basic information useful alike to teacher and student in understanding American foreign relations. Its usefulness is greatly enhanced by a very complete index and by explanatory headnotes which have been inserted where most needed.—Glenn G. Wiltsey.



KEYES, FRANCES PARKINSON, *Fielding's Folly. Messner*, 435 pages, \$2.50.

Some of the best textbooks are novels. This is one of them—the story of a man and woman who had some things in common, but were different in too many other ways. She a Vermonter, rigid and morally strict, he a Virginian, easy going and loose. After marriage, the differences began to increase in apparent size until separation became inevitable. Then wider barriers, greater separation, deeper suffering, then a growing sense of need, and final reunion.

As a story, the book is gripping. It will be read because of that. As a psychological analysis of what may happen to unlike people who permit romantic love to sweep them from their feet, it carries a stronger message. To be recommended for young folk before marriage, and for married folk as well.



KOZLENKO, WILLIAM, *100 Non-Royalty One Act Plays. Greenberg*, 802 pages, \$3.75.

The plan of the editor and publisher is clearly stated in the title: the book contains a hundred plays, which any amateur group may produce on the stage or as a non-commercial radio broadcast without asking permission, and without payment of royalty.

The selection is very wide: plays for performers of all ages and both sexes; plays for religious, educational, or simple entertainment purposes, and which range from ten to twenty minutes in performance time. Following each of the ten radio plays are careful instructions for character roles and sound effects.

A very useful anthology.



KURTZ, RUSSELL H., *Editor, Social Work Year Book, 1941. Russell Sage Foundation*, 793 pages, \$3.25.

Like previous Year Books, this sixth issue contains an authoritative record of organized social service activities, and a directory of the 1023 national and state agencies in social work and related fields.

The eighty-three topical articles, each brief and concisely written, cover such questions as adult education, blindness, civil liberties, consumer interests, community chests, family social

work, domestic relations courts, legal aid, old age assistance, recreation, unemployment compensation, veterans, white house conferences, work relief, and youth programs. Each article is accompanied by a brief but workable bibliography.

Written by the research staff of the Foundation, this is the authoritative book in its field.



LATON, ANITA D. and BAILEY, EDNA W., *Sex Responsiveness, Mating, and Reproduction. Teachers College, Columbia U.*, 118 pages, \$1.35.

The Bureau of Educational Research at Teachers College, Columbia, has begun a series of monographs on suggestions for teaching in modern education. The present book is the second in that series, and makes "Suggestions for Teaching Selected Material from the field of Sex Responsiveness, Mating, and Reproduction," particularly at the early adolescent level. Beginning with children's interests, questions, and misconceptions, the authors describe examples of successful teaching in this field, add other suggestions, and discuss possible outcomes and the problem of evaluating results of such teaching in schools.

The book merits the most thoughtful reading of parents and of educators who are in position to provide guidance to youth in this highly significant and difficult field. L.T.H.



MACINTOSH, DOUGLAS C., *The Problem of Religious Knowledge. Harper*, 390 pages, \$3.50.

This is a definitive, almost encyclopedic, survey in one problem of the philosophy of religion. What can human beings know, how do they know, and how do they know they know, is one of the principal fields of philosophic exploration; the problem of religious knowledge is one aspect of that broader field.

Human beings want God; they want to believe in him, to "know" him, and to know about him. How far can they go, and how much certainty can they have? Professor MacIntosh holds that there are universal and eternal values, which we can progressively learn to appreciate and realize, in part through direct experience, in part through intuitional thinking, and in part through belief or faith which becomes reasonable through critical and constructive thought.

In this study he first presents and analyzes the approaches to this religious reality made by representative thinkers of modern times, and then contributes his own resolution of the problem. L.T.H.



MAYNARD, LORRAINE, and MISCALL, LAURENCE, *Bellvue. Julian Messner*, 280 pages, \$2.50.

Bellvue, if the reader does not already know, is not an insane asylum. It is a great public charity hospital in New York City, which has 60,000 admissions a year, 600,000 clinic cases in the same time, with 10,000 operations.

The authors of this "Paul de Kruif" kind of book take one inside, show him the workings of this huge modern institution, introduce him

to the patients, the doctors and nurses, and turn him out "cured" of any misapprehensions.

The book is hard to lay down, but it is packed with information. Well worth reading.



MCLEROY, PAUL SIMPSON, *Protestant Beliefs. Abingdon*, 110 pages, 50 cents.

The great saving beliefs of Protestantism are here presented in a compact and readable form for the lay person. In this extremely abbreviated treatment, the author acknowledges his indebtedness to modern scientific and historical studies. The questions and bibliography at the end of each of the ten chapters make this compendium useful as a basis for study in classes preparing for church membership.



MCNEIL, JOHN T., et al., *Environmental Factors in Christian History. U. of Chicago Press*, 417 pages, \$4.00.

It seems fitting that a book written in honor of Shirley Jackson Case on the occasion of his retirement as Dean of the Divinity School of the University of Chicago should deal with a field in which he had made such important contributions. This is the work of many men, and offers a comprehensive survey of the environmental factors affecting the development of Christianity from the beginning until now. The book is quite definitely to be recommended to those who desire to see in what way Christianity has been affected by the various cultures through which it has spread. It is to be hoped that just because it is a presentation volume it will not be neglected by those who have not had the privilege of knowing or studying under Professor Case. It has an intrinsic merit which makes it equally of interest to all other students of the Christian faith.



MINARD, HERBERT L., *Youth Work in the Rural Church. Bethany Press*, 112 pages, paper.

Rural youth workers have been saying that they have problems to meet which are distinctly rural and so need literature prepared especially for them. To meet this request we have this book written by seven leaders who are making a valuable contribution in the rural field. It is designed to help in program planning for a wide range of activities and contains many practical suggestions. It is the approved source for Course 215 a, Young People's Work in the Rural Church, in Leadership Training. It may be used either with or without credit by youth and their leaders in local groups or summer conference classes.



MORTON, IRA A., *A Layman's Guide to Churchmanship. Criterion Press, Denver*, 21 pages, 25 cents.

Although very small, this Layman's Guide should be valuable for both pastors and laymen. Not only is increased service on the part of laymen needed in the church, but laymen need to do more in the church if their churchmanship is to be of value to themselves. Professor Morton views the layman's work from two angles:

churchmanship for self-culture and churchmanship through service activities. Suggestions are given in outline form so that laymen would not be burdened with much reading. Making the manual all the more practical and useful, is the Churchman's Self-rating Scale included at the back of the pamphlet.



MYERS, JAMES, *Do You Know Labor?* National Home Library Foundation, Washington, D.C., 134 pages, 50 cents.

This book is not only the result of years of actual experience with labor, but also the product of close study by the author in his capacity as Industrial Secretary of the Federal Council of the Churches of Christ in America. In a few pages he objectively and intelligently deals with most of the questions we are asking about labor today. The development of the labor movement, strikes and how to prevent them, labor rackets, incorporation of labor unions, profit sharing, workers education, labor and peace, labor and the church, and many other vital matters are considered.

Dr. Myers has succeeded in a very high degree in condensing a tremendous amount of useful information in an easily read but stimulating handbook. The book will be of special value in a day when the whole problem of the relation of labor to the national scene is so much discussed. The man-on-the-street, labor circles, and above all employers, would profit by wide use of the book. Questions at the end of each chapter add to its usefulness for discussion groups. R.G.H.



NILSSON, MARTIN P., *Greek Popular Religion*. Columbia U. Press, 166 pages, 36 illustrations, \$2.50.

This is Volume I, New Series, of "Lectures on the History of Religions" now sponsored by the American Council of Learned Societies. The Old Series opened in 1896, ran through twelve volumes, and lapsed in 1916.

*Greek Popular Religion* furnishes a wealth of detail about the Greek folk religion of country and town, plus a study of the popular elements underlying the Eleusinian Mysteries. Students of Greek thought need such a reminder that the general population did not share the enlightenment of the great poets and philosophers, but still superstitiously feared, for instance, the goblins lurking in the potter's kiln to crack his pots. The great gods came and went, but the older popular beliefs and customs persisted and are, even now, identifiable in the folkways of modern Greece.



PAGES FROM THE GUTENBERG BIBLE. Introduction and notes by Otto W. Fuhrmann. H. W. Wilson Co., n.p., \$3.50.

In celebration of the five hundredth anniversary of printing, the Wilson Company offers this beautiful reproduction of twenty-five selected pages from the famous Latin Bible printed by Gutenberg about 1445. The original is in the library of the General Theological

Seminary, New York. Professor Fuhrmann, in his two page introduction, describes briefly the Bible itself, how Gutenberg came to print it, something of the printing process, and some of the problems encountered in preparing a faithful facsimile. Pages measure 12 by 15 1/4 inches. The original edition consisted of 225 copies, of which 45 are now extant.



PARDUE, AUSTIN, *Bold To Say*, Scribners, 177 pages, \$1.75.

In writing this book on the Lord's Prayer, the Dean of St. Paul's Cathedral in Buffalo accepts the judgment of Thomas Aquinas, that this prayer is "a series of perfect desires." The first part of the prayer deals with man's basic attitudes, while the latter half is a search for the satisfaction of man's three basic needs: bread, forgiveness, and guidance. The chapters are enriched with illustrations from Dr. Pardue's experiences as a pastor, and from his reading and observation.



PETTY, CARL W., *The Evening Altar*, Cokesbury Press, 187 pages, \$1.00.

This engaging little book, which has circulated privately since the author's unexpected death in 1932, is now made available to the public. It consists of a series of devotional radio addresses, which for religious insight and charm of utterance are notable. The reader will feel, as Dr. Petty's family have felt, that here is the heart of a great man of God. No one can read these brief addresses without facing life more thoughtfully, more reverently, more assuredly.



RICHBURG, DONALD, *G. Hovah Explains*, National Home Library Foundation, 65 pages, 15 cents.

A whimsical and altogether delightful account of an imaginary interview with "G. Hovah," facilitated by a fall that occasioned unconsciousness. "Mr. Hovah" complained that he had often been interviewed, but never accurately reported; the account here given out was authenticated as not more than eighty per cent erroneous, hence the best he had ever had! And so the author, impersonating an enterprising reporter of a city newspaper, secures his views on law-making, war and peace, sex, various religious matters, and other topics. It is an entertaining little volume, with a serious purpose and a generous supply of good sense.



SCHENCK, LEWIS B., *The Presbyterian Doctrine of Children of the Covenant*, Yale U. Press, 188 pages, \$2.50.

It is difficult in these modern days to get greatly excited about infant baptism, yet around it revolves the whole concept of "nature" vs. "nurture."

Within the historic Presbyterian churches there was a doctrine which made the children of baptized parents members of the church to be taught and nourished in the ideals and teachings

of the church—always “in” and therefore under no necessity of *conversion* in the old evangelistic sense introduced in America in the great Evangelical awakening. The significance of this view for religious education is apparent.



SESSLER, JACOB J., *Christianity Marches On*, Half Moon Press, 119 pages, paper.

This book is intended to be used by laymen and young people's groups who wish to obtain a general knowledge of church history. Each chapter gives a few outstanding and interesting facts about persons and events connected with the period being discussed and closes with questions, suggestions for forum discussion, and a summary statement. More information would be required for adequate use of some of the questions than is included in the book. The suggestions for forum discussions should prove very valuable for groups that are interested in arriving at principles from past experience that apply to present day problems of living.



SKEATH, WILLIAM C., *The Joyful Mystery*, Westminster Press, 150 pages, \$1.50.

The accounts centering around the nativity of Jesus are here treated as more than history, although most of them are accepted as historical. Their true value lies in the meanings that they convey to those who have been initiated into “the mystery of the gospel.” A short chapter is devoted to each of the happenings at Nazareth, Bethlehem and Jerusalem. There are seventeen illustrations by Harold J. Minton. Liberal use is made of contemporary verse taken from denominational and other religious periodicals. The author is the pastor of a Methodist Church in Norristown, Pennsylvania.



STORM, HANS OTTO, Count Ten. Longmans, 623 pages, \$2.50.

A reader lays down some books with difficulty, even though he hardly understands why. This biographical novel, depicting the course of life of a young American conscientious objector through the war and for years afterwards, is of that sort. There is little story—situation after situation, event after event, dramatically related—but there is a gradual maturing of social sense in the hero that leaves him at the end a matured man ready to accept responsibilities.



TUNIS, JOHN R., *Sport for the Fun of It*. A. S. Barnes, 340 pages, \$2.50.

This handbook of information on twenty sports includes the official rules, descriptions of apparatus, brief histories of the origin of the games, instructions for learning and playing, and a good many human interest stories. Among the sports are archery, bowling, lawn and table tennis, fencing, golf, handball, badminton, skiing, and skating. Significantly omitted are baseball, football, and basketball, apparently as sports which are not particularly suited to the amateur, or which are not played especially for fun.

Because the author is an authority on the subject, and has been careful to include the official pronouncements of the various associations, his book becomes all the more valuable for directors of sports, or for players who are really in earnest.



VAIL, VIRGIE V., *The Glorious Kingdom of the Father Foretold*. Baha'i Publishing Committee, 262 pages, \$1.50.

This book attempts to show that the Baha'i Revelation is the fulfilment of the kingdom foretold in both the Old and New Testaments. As Moses was the bud, and Christ the flower, so Baha'u'llah is the fruit. Universal and enduring peace for the world are to be found as people turn to this source of divine truth. While many will agree with most of the twelve basic principles proclaimed by this prophet of the last century, they will not be so certain that he fulfils the prophecies of Hebrew and Christian times.



VAN DUSEN, HENRY P., *Reality and Religion*. Association Press, 86 pages, 50 cents.

This is the final volume of the valuable but inexpensive series of HAZEN BOOKS ON RELIGION. Like the other eleven volumes, it packs much into a short space.

The author, who is the Roosevelt Professor of Systematic Theology at Union Theological Seminary, suggests answers to three questions: “Why Religion? Why Christianity? Why the church?” Religion is at once a response to a reality akin to and yet other than man, and a quest to satisfy both the practical and the theoretical needs of man. Jesus, by his convictions, his career, and the central temper of his spirit, has become a norm for faith and life. The church has ministered to the religious needs of people by being a (1) custodian of the values of the past; (2) focal center for corporate life; (3) seedplot of creative, revolutionary forces in society; (4) spiritual confidant and sustainer and friend of ordinary folk; (5) promise of the ultimate destiny of mankind's pilgrimage.—*Rolland W. Schloerb*.



WOODBIDGE, FREDERICK J. E., *An Essay on Nature*. Columbia U. Press, 345 pages, \$3.00.

Professor Woodbridge sets forth his convictions concerning the ultimate problems of human life and the world in which we live. He is at once orthodox and heterodox. His essay deals essentially with nature, but incidentally also with language, symbolism, history, ideas, morals, the intellect, and the supernatural.

The thesis is that the dualism of the natural and supernatural arises where happiness, not knowledge, is pursued. Where we humans attempt necessarily to pursue happiness, nature's status becomes lowered. Nature is justified only by man's faith that the supernatural is salvation.

“There is great need for more intellectual honesty these days,” says the author, and he proceeds to set a rare example of such honesty in this book.

## THE RELIGIOUS EDUCATION ASSOCIATION STANDING COMMITTEES

### EXECUTIVE COMMITTEE

ERNEST J. CHAVY, Associate Professor of Religious Education, University of Chicago, Chairman.

LEO L. HONOR, Executive Director, Board of Jewish Education, Chicago.

HEDLEY S. DIMOCK, Dean, George Williams College, Chicago.

OTTO MAYER, Director of Research, International Council of Religious Education, Chicago.

THORNTON W. MERRIAM, Director, Northwestern University Board of Religion.

### MEMBERSHIP COMMITTEE

VICTOR E. MARRIOTT, Director of Religious Education, Chicago Congregational Union, Chairman.

EDNA M. BAXTER, Professor, Hartford Seminary Foundation.

RUSSELL A. BEAM, Assistant Civilian Adviser for Education, CCC, 6th Corps Area, Chicago.

GEORGE CHINDAHL, Attorney, Maitland, Florida.

ISRAEL S. CHIPKIN, Educational Director, Jewish Education Association, New York.

AMY CLOWES, Assistant Professor of Religious Education, Northwestern University.

SANFORD FLEMING, President, Berkley Baptist Divinity School.

W. E. J. GRATZ, Editor, Epworth Herald, Chicago.

MYRON F. HOPFER, Professor, College of the Bible, Lexington, Kentucky.

GERTRUDE NYLAND, Schaufler School for Social and Religious Work, Cleveland.

JAMES S. SENNEKER, Professor, Southern Methodist University, Dallas, Texas.

E. W. WARRINGTON, Professor, Oregon State College of Agriculture.

THOMAS H. WEST, Attorney, Chicago.

### PROGRAM COMMITTEE

STEWART G. COLE, Service Bureau for Intercultural Education, New York, Chairman.

JOHN L. CHILDS, Teachers College, Columbia University, New York.

ISRAEL CHIPKIN, Jewish Education Association, New York.

NED H. DEARBORN, New York University.

BENJAMIN N. EDIDIN, Jewish Education Association, New York.

RABBI IRA EISENSTEIN, New York City.

SAMUEL DINNIN, Jewish Theological Seminary, New York City.

EMANUEL GAMORAN, Commission on Jewish Education, Cincinnati.

SAMUEL L. HAMILTON, New York University.

C. IVAR HELLSTROM, Riverside Church, New York.

FRANK HERRIOTT, Union Theological Seminary, New York.

FATHER WILLIAM KELLY, New York City.

FORREST L. KNAPP, World's Sunday School Association, New York.

SISTER MARY DE LOURDES, St. Joseph College, West Hartford, Conn.

J. CAYCE MORRISON, State Department of Education, Albany, New York.

JOHN K. NORTON, Teachers College, Columbia University, New York.

FREDERICK L. REDEFFER, Progressive Education Association, New York.

HERBERT L. SEAMANS, National Conference of Christians and Jews, New York.

J. EDWARD SPROUL, National Council of YMCAs, New York.

### EDITORIAL COMMITTEE

For list of members of this committee see the inside front cover.

**Note:** The officers and committee chairmen act as ex-officio members of each of the standing committees.



# Religious Education Association

## OFFICERS

**Honorary President**—George A. Coe, Professor (Retired), Evanston, Ill.

**President**—Harrison S. Elliott, Union Theological Seminary, New York City.

**Vice-Presidents**—Israel Chipkin, Educational Director, Jewish Education Association, New York; J. S. Seneker, Professor, Southern Methodist University, Dallas, Texas; Erwin L. Shaver, Secretary of Leadership Education, Division of Christian Education of the Congregational and Christian Churches, Boston.

**Treasurer**—Weightstill Woods, Attorney, Chicago.

**Recording Secretary**—Ernest W. Kuebler, Secretary, Department of Religious Education, American Unitarian Association, Boston.

**Chairman of the Executive Committee of the Board**—Ernest J. Chave, Associate Professor of Religious Education, University of Chicago.

## CHAIRMEN OF STANDING COMMITTEES

**Editorial**—Frank M. McKibben, Professor of Religious Education, Northwestern University.

**Membership**—Victor E. Marriott, Director of Religious Education, Chicago Congregational Union.

**Program**—Stewart G. Cole, Executive Director, Service Bureau for Intercultural Education, New York.

## MEMBERS OF THE BOARD OF DIRECTORS

Edna L. Acheson—Park Central Presbyterian Church, Syracuse, N.Y.

Edward W. Blakeman—Counselor in Religious Education, University of Michigan.

William C. Bower—Professor of Religious Education, University of Chicago.

Adelaide Case—Professor of Religious Education, Teachers College, Columbia University.

Hedley S. Dimock, Dean, George Williams College, Chicago.

Alexander M. Dushkin—Executive Director, Jewish Education Committee, New York.

S. P. Franklin—School of Education, University of Pittsburgh.

Emanuel Gamoran—Educational Director, Commission on Jewish Education, Cincinnati.

Samuel H. Goldenson—Rabbi, Congregation Emanu-El, New York City.

Samuel L. Hamilton—Professor of Education, New York University.

Hugh Hartshorne, Research Associate in Religion, Yale University.

Kenneth L. Heaton, Director, Cooperative Bureau for Educational Research, Michigan State Dept. of Instruction.

C. Ivar Hellstrom—Minister of Education, Riverside Church, New York.

Leo L. Honor, Executive Director of the Board of Jewish Education, Chicago.

F. E. Johnson—Secretary, Federal Council of Churches of Christ in America, New York City.

Mordecai Johnson—President, Howard University, Washington, D.C.

Philip C. Jones, Minister, Madison Avenue Presbyterian Church, New York City.

Mae Kilcullen, Professor of Education, De Paul University, Chicago.

Isaac Landman—Director, Academy for Adult Jewish Education, New York City.

Felix Levy—Rabbi, Emanu-El Congregation, Chicago.

Paul Limbert—Professor, Y.M.C.A. College, Springfield, Mass.

E. R. MacLean—Director of Religious Education, United Church of Canada, Toronto.

Shailer Mathews—Dean Emeritus, University of Chicago Divinity School.

Otto Mayer—Director of Research, International Council of Religious Education, Chicago.

Rhoda McCulloch—Editor-in-Chief of Publications, National Board, Y.W.C.A., New York.

Raymond McLain, President, Transylvania University, Lexington, Kentucky.

Thornton W. Merriam—Director of Board of Religion, Northwestern University.

Alberta Munkres—Professor, Cornell College, Mount Vernon, Iowa.

A. J. W. Myers—Professor, Religious Education, Hartford Seminary Foundation.

H. Shelton Smith—Professor, School of Religion, Duke University, Durham, North Carolina.

Ross Snyder—Professor, Chicago Theological Seminary.

J. Edward Sproul—Program Executive, National Council of Y.M.C.A.'s, New York City.

Robert J. Taylor—Professor, University of Southern California, Los Angeles.

Thomas H. West—Attorney, Chicago.

Ray O. Wyland—Director of Education and Relationships, Boy Scouts of America, New York City.

